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"Confession of Faith"

First issue of 2nd Edition - 1860.

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larger paper & in larger type,
with other differences. 1861.

2nd ed. 1861

THE
CONFESSIO^N
OF
FAITH,

Together with
The *LARGER* and *LESSER*
CATECHISMS.

Composed by the Reverend
ASSEMBLY
OF
DIVINE S,
Sitting at WESTMINSTER,
Presented to both Houses of
PARLIAMENT.

Again Published with the Scriptures at large, and the Emphasis
of the Scriptures in a different Character.

To which is annexed two Sheets of *Church-Government* with the
Scriptures at large. [The second Edition.]

*Deut. 6 6, 7. And these words which I command thee this day, shall be in
thy heart, and thou shalt teach them diligently unto thy children, and shalt
talk of them when thou sittest in thy house, and when thou walkest by the
way, and when thou liest down, and when thou risest up.*

London, Printed by E. M. for the Company of Stationers, and are to be
sold by John Rothwel at the Fountain in Cheapside. 1658.

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TO THE
CHRISTIAN READER;
Especially Heads of FAMILIES.



As we cannot but with grief of Soul lament those multitudes of Errours, Blaphemies, and all kinds of prophaneness, which have in this last Age like a mighty Deluge overflown this Nation, so among several other sins which have helped to open the Flood-gates of all these impieties, we cannot but esteem the disuse

of Family-Instruction one of the greatest. The two great Pillars upon which the Kingdom of Satan is erected, and by which it is upheld, are Ignorance and Errour; The first step of our manumission from this spiritual thralldome consists in having our Eyes opened, and being turned from darkness to light; How much the serious endeavours of Godly Parents and Masters might contribute to an early seasoning the tender years of such as are under their inspection is abundantly evident, not only from their special influence upon them, in respect of their Authority over them, interest in them, continual presence with them, and frequent opportunities of being helpful to them, but also from the sad effects which by woful experience we find to be the fruit of the omission of this duty. 'Twere easie to set before you a cloud of Witnesses, the language of whose practice hath been not only an eminent commendation of this duty, but also a serious Exhortation to it. As Abel though dead, yet speaks by his example to us for our imitation of his Faith, &c. So do the examples of Abraham, and Joshua, of the Parents of Solomon, of the Grand-mother and Mother of Timothy, the Mother of

Acts 26. 18.

H:b. 11. 4.

The Epistle to the Reader.

Augustine, whose care was as well to nurse up the Souls, as the Bodies of their little ones, and as their pains herein was great, so was their successe no way unanswerable.

We should scarce imagine it, any better then an impertinency in this noon-day of the Gospel, either to inform or perswade in a duty so expressly commanded, so frequently urged, so highly encouraged, and so eminently owned by the Lord in all ages with his blessing, but that our sad experience tells us, this duty is not more needful than 'tis of late neglected. For the restoring of this duty to its due observance, give us leave to suggest this double advice.

Heb. 5. 12.

1. Kings 3.
5. 9.

Prov. 29. 2.
Ephes. 4. 18.
Hos. 4. 6.

The first concerns Heads of Families in respect of themselves, That as the Lord hath set them in place above the rest of their Family, they would labour in all Wisdom and spiritual Understanding to be above them also. 'Tis an uncomely sight to behold Men in years Babes in Knowledge, and how unmeet are they to instruct others who need themselves to be taught, which *be the first principles of the Oracles of God*? Knowledge is an accomplishment so desirable, that the Devils themselves knew not a more taking bait by which to tempt our first Parents, than by the fruit of the *Tree of Knowledge: so shall you be as Gods, knowing good and evil*. When Solomon had that favour shewed him of the Lord, that he was made his own chuser what to ask, he knew no greater mercy to beg than *Wisdom*. The understanding is the Guide and Pilot of the whole man, that faculty which sits at the stern of the soul: but as the most expert guide may mistake in the dark; so may the Understanding when it wants the light of Knowledge; without Knowledge the mind cannot be good, nor the life good, nor the eternal condition safe, *My people are destroyed for lack of Knowledge*. 'Tis ordinary in Scripture to set prophaneesse and all kind of miscarriages upon the score of Ignorance. Diseases in the body have many times their rise from distempers in the Head, and Exorbitances in Practice from Errours in Judgement, and indeed in every sin there is something both of Ignorance and Errour at the bottom, for did sinners truly know what they do in sinning we might say of every sin what the Apostle speaks concerning that great sin, *had they known him, they would not have crucified the Lord of glory*, did they truly know that every sin is a provoking the Lord to jealousy, a proclaiming war against Heaven, *A crucifying the Lord Jesus afresh, a treating up wrath unto themselves against the Day of Wrath*.

and that if ever they be pardoned, it must be at no lower a rate than the price of his blood, it were scarce possible but sin instead of alluring, should affright, and instead of tempting, fear. 'Tis one of the Arch-devices and principal methods of Satan to deceive men into sin; thus he prevailed against our first Parents, not as a Lyon, but as a Serpent, acting his enmity under a pretence of friendship, and tempting them to evil under an appearance of good, and thus hath he all along carried on his designs of darknesse by transforming himself into an Angel of light, making poor deceived men in love with their miseries, and hug their own destruction. A most sovereign antidote against all kind of Errours, is to be grounded and settled in the faith: persons unfixed in the true Religion are very receptive of a false, and they who are nothing in spiritual knowledge are easily made any thing. *Clouds without water are driven too and fro with every wind,* and ships without ballast lyable to the violence of every tempest. But yet the knowledge we especially commend is not a brain-Knowledge, a meer speculation, this may be in the worst of Men, nay in the worst of Creatures, the Devils themselves, and that in such an eminency, as the best of Saints cannot attain to, in this life of imperfection; but an inward, a savory, an heart knowledge, such as was in that *Martyr*, who though she would not dispute for Christ, could dye for him. This is that spiritual sense and feeling of divine truths the Apostle speaks of, *Heb. 5. 14:* Having your senses exercised, &c.

But alas, we may say of most Mens Religion, what learned *Rivet* speaks concerning the Errours of the *Fathers*, they *Rivet. Ann. Sacr.* were not so much their own Errours, as the Errours of the times wherein they lived. Thus do most men take up their Religion upon no better an account than *Turks* and *Papists* take up theirs, because 'tis the Religion of the times and places wherein they live, and what they take up thus slightly, they lay down as easily. Whereas an inward taste and relish of the things of God is an excellent preservative to keep us settled in the most unsettled times. Corrupt and unsavory Principles have great advantage upon us, above those that are spiritual and sound, the former being suitable to corrupt nature, the latter contrary, the former springing up of themselves, the latter brought forth not without a painful industry. The ground needs no other Midwifery in bringing forth weeds, than onely the neglect of the Husband-

bandmans hand to pluck them up : the Ayr needs no other cause of darknesse, than the absence of the Sun, nor Water of coldnesse, than its distance from the Fire, because these are the genuine products of Nature. Were it so well with the Soul (as some of the Philosophers have vainly imagined) to come into the world as an *Ab rasa Tabula*, a meer blank or piece of white paper, on which neither any thing written nor any blots, it would then be equally receptive of good and evil, and no more averse to the one than to the other, but how much worse its condition indeed is, were Scripture silent every mans experience does evidently manifest. For who is there that knowes any thing of his own heart, and knowes not thus much, that the Suggestions of Satan have so easie and free admittance into our hearts, that our utmost watchfulnesse is too little to guard us from them, whereas the motions of Gods spirit are so unacceptable to us, that our utmost diligence is too little to get our hearts open to entertain them. Let therefore the Excellency, Necessity, Difficulty of true Wildome, stir up endeavours in you, somewhat proportionable to such an accomplishment, above all getting, get Understanding, and search for Wisdom as for hidden treasures; it much concerns you in respect of your selves.

Prov. 4. 7.
Prov. 2.

Our second Advice concerns Heads of Families, in respect of their Families ; whatever hath been said already though it concerns every private Christian that hath a Soul to look after, yet upon a double account it concerns Parents and Masters, as having themselves and others to look after. Some there are who because of their ignorance cannot, others because of their sluggishnesse will not mind this duty. To the former we propound the method of *Josua*, who first began with himself, and then is careful of his Family ; To the latter we shall onely hint, what a dreadful meeting those Parents and Masters must have at that great day with their Children and Servants, when all that were under their inspection, shall not only accuse them, but charge their eternal miscarrying upon their score. Never did any age of the Church enjoy such choice helps as this of ours. Every age of the Gospel hath had its *Creeds*, *Confessions*, *Catechisms*, and such Breviaries and Models of Divinity as have been singularly useful. Such forms of sound words (however in these dayes decry'd) have been of use in the Church ever since God himself wrote the Decalogue as a summary of things to be done, and Christ taught us that prayer of his, as a director

ry what to ask Concerning the usefulness of such compendary Systems, so much hath been said already by a learned Divine of this age, as is sufficient to satisfy all who are not resolved to remain unsatisfied.

Do^ror
Tuckney in
his Ser-
mon, on
2. Tim. 1.

13.

John 4.9.

Concerning the particular excellency of these ensuing Treatises, we judge it needless to mention those eminent testimonies which have been given them from persons of known worth in respect of their judgements, Learning, and Integrity, both at home and abroad, because themselves speak so much their own praise; Gold stands not in need of Varnish, nor Diamonds of painting, give us leave only to tell you that we cannot but account it an eminent mercy to enjoy such helps as these are; 'Tis ordinary in these days for Men to speak evil of things they know not, but if any are possessed with mean thoughts of these Treatises, we shall only give the same counsel to them that Philip gives Nathaniel, *come and see*. 'Tis no small advantage the Reader now hath, by the Addition of Scriptures at large, whereby with little pains he may more profit, because with every truth he may behold its Scripture-foundation. And indeed considering what a Babel of Opinions, what a strange confusion of tongues there is this day, among them who profess they speak the language of Canaan, there is no intelligent person but will conclude that advice of the Prophet especially suited to such an age as this, *Isa. 8. 20. To the Law and to the testimony, if they speak not according to this word, 'tis because there is no light in them*. If the Reverend and Learned Composers of these ensuing Treatises were willing to take the pains of annexing Scripture-proofs to every truth, that the faith of people might not be built upon the dictates of men, but the Authority of God: So some considerable pains hath now been further taken in transcribing those Scriptures, partly to prevent that grand inconvenience [which all former impressions [except the Latin] have abounded with, to the great perplexing and disheartning of the Reader] the misquotations of Scripture, the meanest Reader being able by having the words at large to rectify whatever mistake may be in the Printer inciting the particular place; partly to prevent the trouble of turning to every Proof [which could not but be very great] partly to help the memories of such who are willing to take the pains of turning to every proof, but are unable to retain what they read, and partly that this may serve as a Bible Common Place, the several

passages of Scripture which are scattred up and down in the Word, being in this Book, reduced to their proper head, and thereby giving light each to other. The advantages [you see.] in this design are many and great. The way to ipiritual knowledge is hereby made more easie, and the ignorance of this age more inexcusable.

If therefore there be any spark in you of love to God, be not content that any of yours should be ignorant of him whom you so much admire, or any haters of him whom you so much love. If there be any compassion to the Souls of them who are under your care, if any regard of your being found faithful in the day of Christ, if any respect to future generations, labour to sow these seeds of Knowledge which may grow up in after times. That you may be faithful herein, is the earnest prayer of

Henry Wilkinson,
D.D. A.M.P.
Charles Ofspring.
Arthur Jackson.
John Crosse.
Sam. Clark.
Sam. Slater.
William Whitaker.
John Fuller.
James Nalton.
Thomas Goodwin.
Matthew Pool.
William Bates.
John Loder.
Fran. Raworth.

Roger Drake.
William Taylor.
William Cooper.
William Jenkin.
Thomas Manton.
Thomas Jacomb.
George Griffiths.
Edward Perkins.
Ralph Venning.
Jeremiah Burwel.
Joseph Church.
Haf. Bridges.
Sam. Smith.
Sam. Rowles.
John Glascock.

Samuel Annesley.
Thomas Gouge.
Leo. Cooke.
John Sheffield.
Matthew Haviland.
William Blackmore.
Richard Kentish.
Alexander Pringle.
William Wickins.
Thomas Watson.
John Jackson.
John Seabrooke.
John Peachie.
Jam. Jolliffe.
Obadiah Lee.



The Contents of the Chapters in the *Confession of FAITH.*

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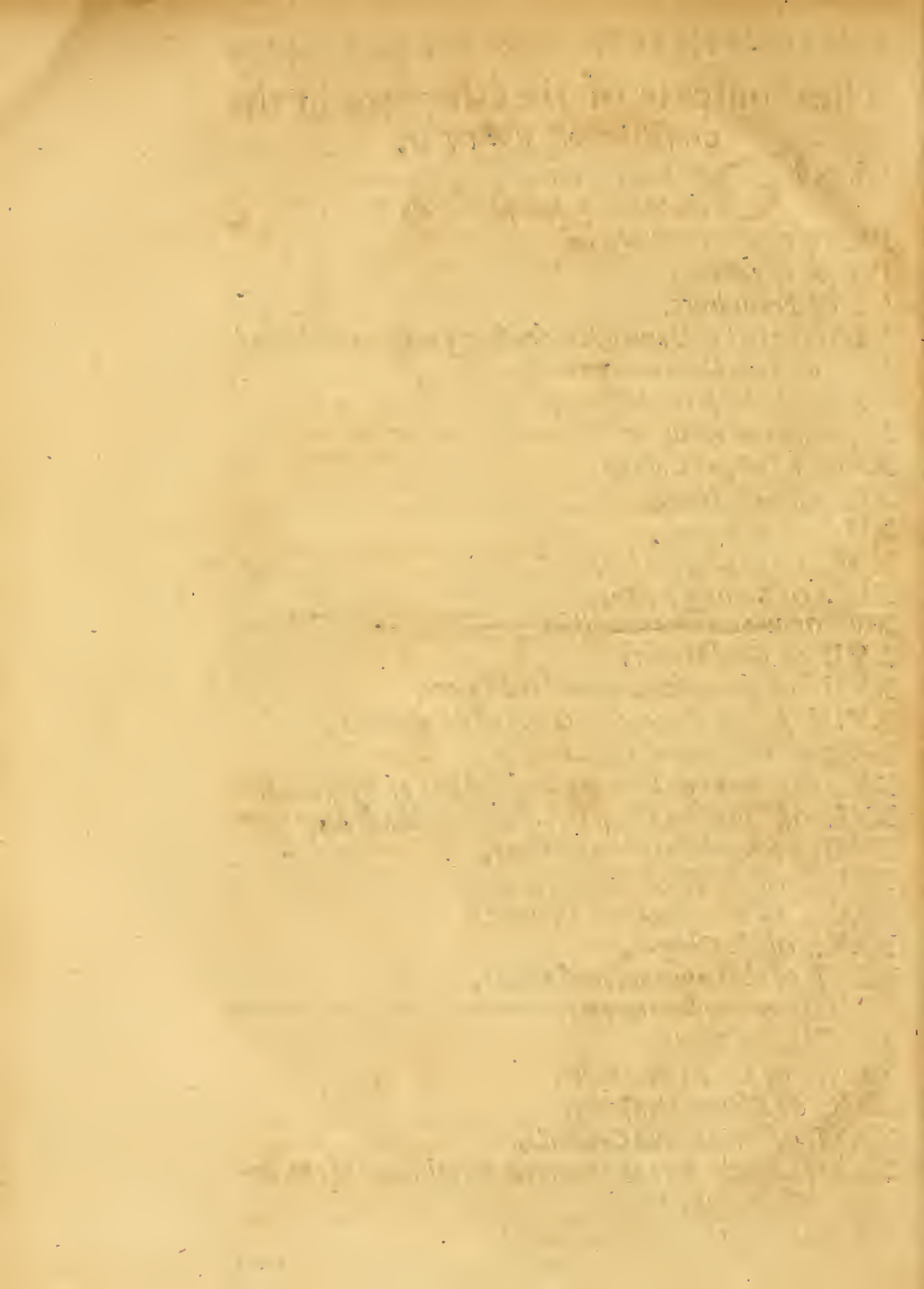
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A Grave and Serious Advice of the Ministers of the Kirk of SCOT- LAND, to Masters of Families, that thy may govern according to the Word of God.

BESIDES the Publick Worship in Congregations, mercifully established in this Land in great purity; it is expedient and necessary, that secret worship of each person alone, and private worship of Families, be pressed and set up; that with national Reformation the profession and power of godliness both personal and domestick be advanced.

I. And first for secret worship: It is most necessary, that every one a part and by themselves be given to Prayer and Meditation, the unspeakable benefit whereof is best known to them who are exercised therein; This being the mean whereby in a special way communion with God is entertained, and right preparation for all other duties obtained: And therefore it becometh not only Pastors within their several Charges to presse persons of all sorts to perform this duty Morning and Evening, and at other occasions, but also it is incumbent to the head of every Family, to have a care that both themselves and all within their charge be daily diligent herein.

II. The ordinary duties comprehended under the exercise of Piety, which should be in Families when they are convened to that effect, are these: First, Prayer and praises performed, with a special reference as well to the publick condition of the Kirk of God and this Kingdom, as to the present case of the Family, and every member thereof. Next, Reading of Scriptures with Catechizing in a plain way, that the understandings of the simpler may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures when they are read; together with godly conferences, tending to the edification of all the members in the most holy faith; as also, admonition and rebuke upon just reasons from those who have authority in the family.

III. As the Charge and office of interpreting the holy Scriptures is a part of the Ministerial calling, which none (howsoever otherwise qualified) should take upon him in any place, but he that is daily called thereunto by God and his Kirk. So in every Family where there is any that can read, the holy Scriptures should be read ordinarily to the family, and it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard: As for example, if any sin be reproved in the word read, use may be made thereof, to make all the family circumspect and watchful against the same, or if any judgment be threatned or mentioned to have been inflicted in that portion of Scripture which is read, use may be

made to make all the family fear, lest the same or a worse judgement befall them, unlesse they beware of the sin that procured it. And finally if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to employ Christ for strength to enable them for doing the commanded duty, and to apply the offered comfort; In all which the Master of the family is to have the chief hand, and any member of the family may propose a question or doubt for resolution.

I V. The head of the family is to take care that none of the family withdraw himself from any part of family-worship. And seeing the ordinary performance of all the parts of family-worship belongeth properly to the head of the family, the Minister is to stir up such as are lazy, and train up such as are weak to a fitness for these exercises; It being alwayes free to persons of quality to entertain one approved by the Presbytery for performing family Exercises. And in other families where the head of the family is unfit, that another constantly residing in the family, approved by the Minister and Session, may be employed in that service, wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by Divine providence be brought to any family, it is requisite that at no time he convene a part of the family for worship, secluding the rest; except in singular cases specially concerning these parties which (in Christian prudence) need not, or ought not to be imparted to others.

V. Let no idler who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform Worship in families to or for the same; seeing persons tainted with errors, or aiming at division, may be ready (after the manner) to creep into houses, and lead captive silly and unstable souls.

VI. At family-worship a special care is to be had, that each family keep by themselves; neither requiring, inviting, nor admitting persons from divers families, unless it be those who are lodged within them, or at meal, or otherwise with them upon some lawful occasion.

VII. Whatsoever hath been the effects and fruits of meetings of persons of divers families in times of corruption or trouble (in which cases many things are commendable, which otherwise are not tolerable,) yet when God hath blessed us with Peace and puritie of the Gospel, such meetings of persons of divers families (except in the cases mentioned in these directions) are to be disapproved, as tending to the hinderance of the religious exercise of each family by it self, to the prejudice of the Publick Ministry, to the renting of the families of particular Congregations, and (in progresse of time) of the whole Kirk: besides many offences which may come thereby to the hardning of the hearts of carnal men, and grief of the godly.

VIII. On the Lords day, after every one of the family apart, and the whole family together have sought the Lord (in whose hands the preparation of mens hearts are) to fit them for the publick worship, and to blesse to them the publick Ordinances, the Master of the family ought to take care that all within his charge repair to the publick Worship, that he and they may joyn with the rest of the congregation; And, the publick worship being finished, after prayer he should take an account what they have heard; and thereafter to spend the rest of the time which they may spare in Catechizing, and in spiritual conferences upon the word of God: Or else (going apart) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and encrease their communion with God; that so the profit which they found in publick Ordinances may be cherished and promoted, and they more edified unto eternal life.

IX. So many as can conceive Prayer, ought to make use of that gift of God, albeit those who are rude and weaker may begin at a set form of prayer; but so, as they be not sluggish in stirring up in themselves (according to their dayly necessities) the Spirit of prayer, which is given to all the children of God in some measure, to which effect they ought to be the more fervent, frequent in secret Prayer to God for enabling their hearts to conceive, and there tongues to expresse convenient desires to God for their family, and in the mean time, for their greater encouragement, let these materials of prayer be meditated upon, and made use of as followeth. Let them confesse to God how unworthy they are to come in his presence, and how unfit to worship his Majesty, and therefore earnestly ask of God the Spirit of prayer.

They are to confesse their sins and the sins of the family, accusing, judging, and condemning themselves for them, till they bring their souls to some measure of true humiliation.

They are to pour out their souls to God, in the Name of Christ, by the Spirit, for forgiveness of sins, for grace to repent, to believe, and to live soberly, righteously, and godly, and that they may serve God with joy and delight walking before him.

They are to give thanks to God for his many mercies to his people, and to themselves, and especially for his love in Christ, and for the light of the Gospel.

They are to pray for such particular benefits, Spiritual and Temporal, as they stand in need of for the time (whether it be Morning or Evening) as health or sickness, prosperity or adversity.

They ought to pray for the Kirk of Christ in general, for all the reformed Kirks, and for this Kirk in particular, and for all that suffer for the Name of Christ, for all our Superiors, and their children, for the Magistrates, Ministers, and whole body of the Congregation whereof they are Members, as well for their Neighbours absent in their lawful affair, as for those that are at home.

The Prayer may be closed with an earnest desire, that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his Will; and with assurance that themselves are accepted, and what they have asked according to his Will shall be done.

X. These exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly business or hinderances, notwithstanding the mockings of Atheists, and prophane men; in respect of the great mercies of God to this Land, and of his severe Correction, wherewith lately he hath exercised us: And to this effect, persons of eminency (and all Elders of the Kirk) not only ought to stir up themselves and their Families, to diligence herein, but also to concur effectually, that in all other Families, where they have power and charge, the said exercises be conscientiously performed.

XI. Besides the ordinary duties in Families, which are above-mentioned, extraordinary duties both of Humiliation and Thanksgiving are to be carefully performed in Families, when the Lord by extraordinary occasions (private or publick) callieth for them.

XII. Seeing the Word of God requireth, That we should consider one another to provoke unto love and good works: Therefore at all times, and specially in this time, wherein prophannesse abounds; and Mockers, walking after their own lusts, think it strange that others run not with them to the

same excesses of riot, Every Member of this Kirk ought to stir up themselves and one another to the duties of mutual Edification, by Instruction, Admonition, Rebuke, exhorting one another to manifest the grace of God, in denying ungodliness and worldly lusts, and in living godly, soberly, and righteously in this present world, by comforting the feeble-minded, and praying with or for one another; Which duties respectively are to be performed upon special occasions offered by Divine Providence, as namely, when under any calamity, grosse or great difficulty, counsel or comfort is sought, or when an Offender is to be reclaimed by private Admonition, and if that be not effectual, by joyning one or two more in the Admonition, according to the rule of Christ, that in the mouth of two or three witnesses every word may be established.

XIII. And because it is not given to every one to speak a word in season to a wearied or distressed conscience, it is expedient, that a person (in that case) finding no ease after the use of ordinary means private and publick, have their address to their own Pastor, or some experienced Christian: but if the person troubled in Conscience be of that condition, or of that sex, that Discretion, Modesty or fear of scandal, requireth a godly, grave, and secret Friend to be present with them in their said address, it is expedient that such a Friend be present.

XIV. When Persons of divers Families are brought together by Divine Providence, being abroad upon their particular Vocations, or any necessary occasions, as they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the duties of Prayer and Thanksgiving, but take care that the same be performed by such as the Company shall judge fittest; and that they likewise take heed that no corrupt communication proceed out of their mouth, but that which is good to the use of edifying, that it may minister grace to the Hearers.

The drift and scope of all these directions is no other but that upon the one part the power and practice of Godliness among all the Ministers and Members of this Kirk, according to their several places and vocations, may be cherished and advanced, and all impiety and mocking of religious Exercises suppressed; And upon the other part, that under the name and pretext of Religious Exercises, no such Meetings or Practices be allowed, as are apt to Breed Error, Scandal, Schism, contempt or misregard of the publick ordinances and Ministers, or neglect of the duties of particular callings, or such other evils as are the works not of the Spirit: but of the Flesh, and are contrary to truth and peace:

A. KER.

F I N I S.



CHRISTIAN READER.

T Cannot suppose thee to be such a stranger in England, as to be ignorant of the general complaint concerning the decay of the power of godliness, and more especially of the great corruption of youth; where ever thou goest thou wilt hear men crying out of bad children and bad servants, whereas indeed the source of the mischief must be sought a little higher, 'tis bad parents and bad masters that make bad children and bad servants, and we cannot blame so much their untowardness as our own negligence in their education.

The Devil hath a great spight at the Kingdom of Christ, and he knoweth no such compendious way to crush it in the Egge, as by the perversion of youth, and supplanting family-duties; he striketh at all duties, those which are publick in the assemblies of the Saints, but these are too well guarded by the solemn injunctions and dying charge of Jesus Christ, as that he should ever hope totally to subvert and undermine them: but at family-duties he striketh with the more success, because the institution is not so solemn, and the practice not so seriously and conscientiously regarded as it should be, and the omission is not so liable to notice and publick censure: Religion was first batched in families, and there the Devil seeketh to crush it; the families of the Patriarchs were all the Churches God had in the world for the time, and therefore (I suppose) when Cain went out from Adams family, he is said to go out from the face of the Lord, Gen. 4. 16. Now the Devil knoweth that this is a blow at the root, and a ready way to pervert the succession of Churches; if he can subvert families, other societies and communities will not long flourish and subsist with any power and vigour; for there is the stock from whence they are supplied both for the present and the future, for the present a family is the Seminary of Church and State, and if children be not well principled, there all miscarrieth; a fault in the first concoction is not mended in the second, if youth be bred ill in the family, they prove ill in Church and Common-wealth; there is the first making or marring, and the presage of their future lives to be thence taken, Prov. 20. 11. By family discipline officers are trained up for the Church, 1 Tim. 3. 4. One that ruleth well his own house, &c. and there are men bred up in subjection and obedience. 'Tis noted Acts 21. 5. that the disciples brought Paul on his way with their wives and children, their children probably are mentioned to intimate that their parents would by their own example and affectionate farewell to Paul breed them up in a way of reverence and respect to the Pastors of the Church.

For.

For the future, 'tis comfortable certainly to see a thriving nursery of young plants, and to have hopes that God shall have a people to serve him when we are dead and gone, the people of God comforted themselves in that, *Psal. 102. 28.* the children of thy servants shall continue, &c.

Upon all these considerations how careful should Ministers and Parents be to train up young ones whilest they are yet pliable, and like wax, capable of any forme and impression, in the knowledge and fear of God; and betimes to instill the principles of our most holy faith, as they are drawn into a short summe in Catechisms; and so altogether layed in the view of conscience; surely these seeds of truth planted in the field of memory, if they work nothing else, will at least be a great check and bridle to them, and, as the casting in of cold water doth stay the boyling of the pot, somewhat allay the fervours of youthful lusts and passions.

I had upon intreaty resolved to recommend to thee with the greatest earnestness the work of catechising, and as a meet help, the usefulness of this Book as thus Printed with the Scriptures at large: but meeting with a private Letter of a very learned and Godly Divine, wherein that work is excellently done to my hands, I shall make bold to transcribe a part of it, and offer it to publick view.

The Author having bewailed the great distractions, corruptions, and divisions that are in the Church, he thus represents the Cause and Cure. Among others, a principal cause of these mischiefs, is the great and common neglect of the Governours of families in the discharge of that duty which they owe to God for the souls that are under their charge, especially in teaching them the Doctrine of Christianity. Families are Societies that must be sanctified to God as well as Churches: And the Governours of them have as truly a charge of the souls that are therein, as Pastors have of the Churches. But alas how little is this considered or regarded. But while negligent Ministers are (deservedly) cast out of their places, the negligent Masters of Families take themselves to be almost blamelesse, They offer their children to God in Baptisme, and there they promise to teach them the doctrine of the Gospel, and bring them up in the nurture of the Lord; but they easily promise, and easily break it; and educate their children for the world and the flesh, and they have renounced these, and dedicated them to God. This Covenant-breaking with God, and betraying the souls of their children to the Devil, must lie heavy on them here or hereafter. They beget children, and keep families, meerly for the world and the flesh; but little consider what a charge is committed to them, and what it is to bring up a child for God, and govern a family as a sanctified society. O how sweetly and successively would the work of God go on if we would but all joyn together in our several places to promote it. Men need not then run without sending to be Preachers: but they might find that part of the work that belongeth to them to be enough for them, and to be the best that they can be employed in. Especially women should

should be careful of this duty, because as they are most about their children, and have early and frequent opportunities to instruct them, so this is the principal service they can do to God in this world; being restrained from more publick work. And doubtlesse many an excellent Magistrate hath been sent into the Common-wealth, and many an excellent Pastor into the Church, and many a precious Saint to Heaven, through the happie preparations of a holy Education, perhaps by a woman that thought her self uselesse and unserviceable to the Church. Would parents but begin betimes, and labour to affect the hearts of their children with the great matters of everlasting life, and to acquaint them with the substance of the Doctrine of Christ, and when they find in them the knowledge and love of Christ, would bring them then to the Pastors of the Church to be tried, confirmed and admitted to the further Priviledges of the Church, what happy well-ordered Churches might we have? Then one Pastor need not be put to do the work of two or three hundred or thousand Governours of Families; even to teach their Children those Principles which they should have taught them long before: Nor should we be put to preach to so many miserable ignorant souls, that be not prepared by education to understand us: Nor should we have need to shut out so many from Holy Communion upon the account of ignorance, that yet have not the grace to feel it and lament it, nor the wit and patience to wait in a learning state, till they are ready to be fellow-Citizens with the Saints, and of the household of God. But now they come to us with aged self-conceitedness, being past children, and yet worse than children still; having the ignorance of children, but being over-grown the teachableness of children; and think themselves wise, yea wise enough to quarrel with the wisest of their Teachers, because they have lived long enough to have been wise, and the evidence of their knowledge is their aged ignorance: And they are readier to fly in our faces for Church-Priviledges, than to learn of us, and obey our Instructions till they are prepared for them that they may do them good; like snappish Curres that will snap us by the fingers for their meat, and snatch it out of our hands, and not like children, that stay till we give it them. Parents have so used them to be *unruly*, that Ministers have to deal but with too few but the *unruly*. And it is for want of this laying the foundation well at first, that Professors themselves are so ignorant as most are, and that so many, especially of the younger sort, do swallow down almost any error that is offered them, and follow any Sect of Dividers that will entice them, so it be but done with earnestness and plausibility. For alas, though by the grace of God, their hearts may be changed in an hour, (when ever they understand but the essentials of the Faith,) yet their understandings must have time and diligence to furnish them with such knowledge as must stablish them, and fortifie them

C

against

against deceits. Upon these and many the like considerations, we should entreat all Christian Families, to take more pains in this necessary work; and to get better acquainted with the substance of Christianity. And to that end (taking along some moving Treatises to awake the heart,) I know not what work should be fitter for their use, than that compiled by the assembly at *Westminster*. A Synod of as godly, judicious Divines (notwithstanding all the bitter words which they have received from discontented and self-conceited men,) I verily think, as ever *England* saw. Though they had the unhappinesse to be employed in calamitous times, when the *noise* of warres did stop mens eares, and the *licentiousness* of warres, did set every wanton tongue and pen at liberty to reproach them, and the *prosecution* and *event* of those warres, did exasperate partial discontented men, to dishonour themselves by seeking to dishonour them: I dare say, if in the dayes of old, when Councils were in power and account, they had but such a Council of Bishops, as this of *Presbyters* was, the fame of it for learning and holiness, and all Ministerial abilities, would with very great honour have been transmitted to posterity.

I do therefore desire that all Masters of families would first study well this work themselves; and then teach it their children and servants, according to their severall capacities. And if they once understand these grounds of Religion, they will be able to read other books more understandingly, and hear Sermons more profitably, and confer more judiciously, and hold fast the doctrine of Christ more firmly, than ever you are like to do, by any other course. First, let them read and learn the *Shorter Catechisme*, and next the *Larger*, and lastly read the *Confession of Faith*.

Thus far he; whose name I shall conceal (though the excellency of the the matter, and pressing stile will easily discover him) because I have published it without his privy and consent, though I hope, not against his liking and approbation: I shall add no more, but that I am

Thy servant

In the Lords work;

Thio. Manton.

T O

The Right Honourable the Lords and Commons Assembled in PARLIAMENT;

The humble Advice of the Assembly of Divines
now, by Authority of *Parliament*, sitting
at *WESTMINSTER*.

Concerning a Confession of Faith.

CHAP. I.

Of the holy Scripture.



Although the Light of Nature, and the works (a) Rom. 2. 14, of Creation and Providence do to far manifest 15. v. 14.] for the Goodnesse, Wisdom, and Power of God, ^{when the Gen-} as to leave men unexcusable (a); yet are they ^{tils which have} not sufficient to give that knowledge of God ^{not the Law, do} by nature the and of his Will, which is necessary unto salva- ^{things contain-} tion (b). Therefore it pleased the Lord, at sundry times, ^{ed in the Law,} the Law, are a Law unto themselves, v. 15.] which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another, Rom. 1. 19, 20. v. 19.] Because that which may be known of God, is manifest in them, for God hath shewed it unto them. Vers. 20.] For the invisible things of him, from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they are without excuse. Psal. 19. 1, 2, 3. v. 1.] The heavens declare the glory of God, and the firmament sheweth his handy work. V. 2.] Day unto day uttereth speech, and night unto night sheweth knowledge, V. 3. There is no speech nor language, Where their voice is not heard. Rom. 1: 32. Who knowing the Judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Rom. 2. 1. therefore thou art inexcusable, O man whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thy self, for thou that judgest doest the same things. (b) 1 Cor. 1. 21. for after that in the wisdom of God the world by wisdom knew not God, It pleased God by the foolishness of preaching to save them that believe, 1 Cor. 2. 13, 14. v. 13.] which things also we speak not in the words which mans wisdom teacheth, But which the Holy Ghost teacheth, comparing spiritual things with spiritual. V. 14.] But the natural man receiveth nor the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

and in divers manners, to reveal himself, and to declare that God who at his Will unto his Church (c) ; and afterwards for the better sundry times, preserving and propagating of the Truth, and for the more and in divers sure establishment and comfort of the Church against the cor-manners spake ruption of the flesh, and the malice of Satan and of the world, in times past unto the Fa- to commit the same wholly unto writing (d) : which maketh thers by the the holy Scripture to be most necessary (e) ; those former Prophets. ways of Gods revealing his Will unto his people, being now (d) Prov. 22, ceased (f).
19, 20, 21. v.

19.] that thy trust may be in the Lord, I have made known to thee this day, even to thee, v. 20.] have not I written to thee excellent things in counsels and knowledge : v. 21.] that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send to thee ? Luke. 1. 3, 4. v. 3.] It seemed good to me also having had perfect understanding of all things from the very first, to write unto thee in order most excellent Theophilus v. 4.] that thou mightest know the certainty of those things, wherein thou hast been instructed. Rom. 15. 4. for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures, might have hope. Mat. 4. 4, 7, 10. v. 4.] But he answered and said, it is written, man shall not leave by bread alone, but by every word that proceedeth out of the mouth of God. v. 7.] Jesus said unto him, it is written again, thou shalt not tempt the Lord thy God, v. 10.] then saith Jesus unto him, get thee hence Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Isa. 8. 19, 20. v. 19.] And when they shall say unto you seek unto them that have familiar spirits and unto wizards that peep, and that mutter, should not a people seek unto their God, for the living to the dead ? v. 20.] to the Law, and to the Testimony, If they speak not according to this word, it is because there is no light in them. (e) 2 Tim. 3. 15. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation through faith which is in Christ Jesus. 2 Peter 1. 19. we have also a more sure word of Prophecy, wherunto ye do well that ye take heed, as to a light that shineth in a dark place, untill the day dawns, and the day star arise in your hearts. (f) Heb. 1. 1, 2. v. 1.] God who at sundry times, and in divers manners spake in times past unto the Fathers by the Prophets. ver. 2.] hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

II. Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of the Old Testament.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.

I. samuel.
II. Samuel.
I. Kings.
II. Kings.
I. Chronicles.
II. Chronicles.
Ezra.
Nehemiah.

Esther.
Job.
Psalms.
Proverbs.
Ecclesiastes.
The Song of Songs.
Isaiah.
Jeremiah.

Lamen-

Lamentations.
Ezekiel.
Daniel.
Hosea.
Joel.

Amos.
Obadiah.
Jonah.
Micah.
Nahum.

Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

Of the New Testament.

Matthew.
Mark.
Luke.
John.
The Acts of the A-
postles.
Pauls Epistle to the
Romans.
Corinthians I.
Corinthians II.

Galatians.
Ephesians.
Philippians.
Colossians.
Thessalonians I.
Thessalonians II.
To Timothy I.
To Timothy II.
To Titus.
To Philemon.

The Epistle to the
Hebrews.
The Epist. of James.
The first and second
Epistles of Peter.
The first, second, and
third Epistles of
John.
The Epistle of Jude.
The Revelation.

All which are given by inspiration of God, to be the rule (e) Lnk. 16, 29
of Faith and life (g). 31. v. 29.] A-

unto him, they have Moses and the Prophets, let them hear them. v. 31.] and he said
unto him, if they hear not Moses and the Prophets, neither will they be persuaded, though
one rose from the dead. Eph. 2. 20. And are built upon the foundation of the Apostles and
Prophets, Jesus Christ himself being the chief corner stone. Rev. 22. 18, 19. v. 18.] for I
testifie unto every man that heareth the words of the Prophecy of this Book, if any man
shall add unto these things, God shall add unto him the plagues that are written in this
book. v. 19.] And if any man shall take away from the words of the book of this Pro-
phesy, God shall take away his part out of the book of life, and out of the holy City, and
from the things which are written in this book. 2 Tim. 3. 16. All Scripture is given by
inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in
righteousness.

III. The Books commonly called Apocrypha, not being of (h) Luk. 24 27,
Divine inspiration, are no part of the Canon of the Scripture; 44. v. 27] And
and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings (h). beginning at Mo-
ses and all the
Prophets, he
expounded unto
them in all the

Scriptures, the things concerning himself. v. 44.] And he said unto them, these are the
words which I spake unto you, while I was yet with you, that all things must be ful-
filled which are written in the Law of Moses, and in the Prophets, and in the Psal. concern-
ing me. Rom. 3. 2. Much every way, chiefly because unto them were committed the
Oracles of God. 2 Pet. 1. 21. for the Prophecy came not in old time by the will of man, but
holy men of God spake as they were moved by the holy Ghost.

IV. The

(i.) 2 Per. 1. I V. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any man, or Church; but wholly upon God *more sure word of Prophecie*, (who is truth it self) the Author thereof; and therefore it whereunto ye is to be received, because it is the Word of God (i).
dowell that ye

take heed, as unto a light that shineth in a dark place, till the day dawn, and the day-star arise in your hearts. V. 21.] for the Prophecie came not in old time by the will of man, but *holymen of God spake as they were moved by the Holy Ghost*. 2. Tim. 3. 16. All Scripture is *given by inspiration of God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 1 John 5. 9. If we receive the witness of men, the *witness of God is greater*, for this is the witness of God, which he hath testified of his Son. 1 Thes. 2. 13. for this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not *as the word of men*, (but as it is in truth) *the word of God*, which effectually worketh also in you that believe.

(k) 1 Tim. 3. V. We may be moved and induced by the Testimony of the Church, to an high and reverent esteem of the holy Scripture
15. But if str-
ry long that
thou may'st (k). And the heavenliness of the Matter, the efficacy of the
know how thou Doctrine, the Majesty of the stile, the consent of all the
oughtest to be Parts, the Scope of the whole (which is, to give all glory to
have thy self God,) the full discovery it makes of the only way of mans
in the house (salvation, the many other incomparable Excellencies, and the
of God, which
is the Church
of the living
God, the pillar
and ground of
truth, and divine
authority therof, is from the inward work of
the truth. (l) the Holy Spirit, bearing witness by, and with the Word, in
1 John 2. 20.] but our hearts (l).
27. v. 20.] but
ye have an un-

ction from the holy one, and ye know all things. V. 27.] but the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lye, and even as it hath taught you, ye shall abide in him. John 16. 13, 14. v. 13.] howbeit when he the Spirit of truth is come, he will guide you into all truth, for he shall not *speak of himself*, but whatsoever he *shall hear, that shall he speak*, and he will shew you things to come. V. 14.] he shall glorifie me, for he *shall receive of mine*, and shall shew it unto you, 1 Cor 2. 10, 11, 12. v. 10.] but God hath *revealed them to us by his Spirit*, for the Spirit *searcheth all things*, yea the deep things of God. V. 11. for what man knoweth the things of a man, save the spirit of man which is in him, even so the *things of God*, knoweth no man, but *the Spirit of God*. V. 12.] now we have received not the spirit of the world, but *the Spirit which is of God*, that we might know the things that are freely given to us of God. Isa. 59. 21. as for me this is my Covenant with them saith the Lord, *my Spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed*, saith the Lord, from henceforth and for ever.

VI. The whole Council of God concerning all things necessary for his own Glory, mans salvation, Faith and Life is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men (m). Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word (n): And that there are some circumstances concerning the Worship of God, and the Government of the Church, common to humane Actions and Societies, which are to be ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word, which are always to be observed (o).

able for doctrine, for reproof, for correction, for instruction in righteousness. V. 17.] that the man of God may be perfect, thoroughly furnished unto all good works. Gal. 1. 8. 9. v. 8.] But though we or an Angel from heaven preach any other Gospel unto you, than that which we have preached unto you let him be accursed. V. 9. as we said before, so say I now again; If any man preach any other Gospel unto you, than that ye have received let him be accursed. 2 Thes. 2. 2. that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. (n) John 6. 45. It is written in the Prophets, and they shall be all taught of God, every man therefore that hath heard, and hath learned of the Father cometh unto me. 1 Cor. 2. 9, 10, 11, 12. v. 9.] but as it is written, eye hath not seen, nor ear heard, neither have entered into the hearts of man, the things which God hath prepared for them that love him. V. 10.] But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God. V. 11.] for what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. V. 12.] now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. (o) 1 Cor. 11. 13, 14. v. 13.] Judge in your selves, is it comely that a woman pray unto God uncovered. V. 14.] doth not even nature itself teach you, that if a man have long hair, it is a shame unto him. 1 Cor. 14. 26, 40. v. 26.] How is it then brethren, when you come together every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation, let all things be done unto edifying. V. 40.] Let all things be done decently and in order.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all (p): yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the Learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them (q).

which they that are unlearned and unstable wrest, as they do also other Scriptures, unto their own destruction. (q) Plal. 119. 105, 130. v. 105.] thy word is a Lamp unto my Feet, and a light unto my Path. V. 130.] the entrance of thy words giveth light, it giveth understanding unto the simple.

(r) Mat. 5. 18. VIII. The Old Testament is Hebrew (which was the Native Language of the People of GOD of Old) and the New Testament in Greek, (whith at the time of the writing of it was most generally known to the Nations) being immediatly inspired by God, and by his singular care and Providence kept pure in all ages, are therefore Authentical (r) ; so as in all controversies of Religion, the Church is finally to appeal unto them (s). But because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read and search them (t), therefore they are to be translated into the Vulgar Language of every Nation unto which they come (u), that the Word of God dwelling plentifully in all, they may worship him, in an acceptable manner (w), and through patience and comfort of the Scriptures may have them. Acts 15. hope (x).

15. And to this

agree the words of the Prophets, as it is written. Job. 5. 39. 46. v. 39] Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. ver. 46.] for had ye believed Moses, ye would have believed me, for he wrote of me. (t) John 5. 39. search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me, (u) 1 Cor. 14. 6, 9 11, 12, 24, 27, 28. v. 6] Now brethren, If I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine. v. 9.] So likewise you, except ye utter by the tongue words easie to be understood, how shall it be known what is spoken, for ye shall speak into the ayr. v. 11.] therefore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me. v. 12.] Even so ye forasmuch as ye are zealous of spiritual gifts, seek that ye may excell to the edifying of the Church. v. 24.] But if all Prophesie, and there come in one that believes not, or one unlearned, he is convicted of all, he is judged of all. v. 27. If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course, and let one interpret. v. 28.] But if there be no interpreter, let him keep silence in the Church; and let him speak to himself and to God. (w) Col. 3. 16. Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and Hymns, and Spiritual Songs, singing with grace in your hearts to the Lord. (x) Rom. 15. 4. for whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.

(y) 2 Pet. 1. 20. IX. The infalible rule of Interpretation of Scripture is the knowing Scripture it self, and therefore when there is a question about this first, that the true and full sense of any Scripture (which is not manyfold but one) it must be searched and known by other places that of any private speak more clearly (y). interpretation.

v. 21] for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost. Acts 15. 15, 16. v. 15.] And to this agree the words of the Prophets, as it is written. v. 16.] After this I will return, and will build again the Tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up.

X. The

X. The Supreme Judge, by which all controversies of Religion are to be determined, and all Decrees of Councils, Opinions of Ancient Writers, Doctrines of men, and private spirits are to be examined; and in whose sentence we are to rest; can be no other but the Holy Spirit speaking in the Scriptures (x).

(x) Mar. 22. 29
31. v. 29] Je-
sus answered
and said unto
them, Ye do
erre not know-
ing the Scrip-
tures, nor the

power of God. v. 31] But as touching the resurrection of the dead, have you not read that which was spoken to you by God, saying. Eph. 2. 20. And are built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone. Acts 28. 25. And when they agreed not among themselves, they departed after that Paul had spoke one word, well spake the Holy Ghost by Esaias the Prophet unto our Fathers.

CHAP. II.

Of God, and of the Holy Trinity.

There is but one only (a), living and true God (b), who is infinite in being and perfection (c), a most pure Spirit (d), invisible (e), without body, parts (f), or passions (g),

(a) Deut. 6. 4.
Hear O Israel,
the Lord our
God is one Lord.

[1 Cor. 8. 4, 6. v. 4.] As concerning therefore the eating of those things that are offered in sacrifice unto Idols, we know that an Idol is nothing in the world, and that there is none other but one. v. 6.] But to us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ by whom are all things, and we by him. (b) 1 Thes. 1. 9: for they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from Idols to serve the living and true God. Jer. 10. 10. But the Lord is the true God, he is the living God, and an everlasting King. (c) Job 11. 7, 8, 9. v. 7:] canst thou by searching find out God, canst thou find out the Almighty unto perfection? v. 8.] It is as high as heaven, what canst thou do, deeper than hell, what canst thou know? v. 9. The measure thereof is longer than the earth, and broader than the sea. Job 26. 14. Lo these are parts of his ways, but how little a portion is heard of him, but the thunder of his power who can understand? (d) John 4. 24. God is a Spirit, and they that worship him, must worship him in Spirit and in truth. (e) 1 Tim. 1. 17. now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen. (f) Deut. 4. 15, 16. v. 15.] take ye therefore good heed unto your selves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire. v. 16.] Lest ye corrupt your selves, and make you a graven image, the similitude of any figure, the likeness of Male or Female. John 4. 24. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth. Luke 24. 39. behold my hands and my feet, that it is I my self, handle me and see, for a Spirit hath not flesh and bones as ye see me have. (g) Acts 14. 11, 15. v. 11.] And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, the gods are come down to us in the likeness of men. v. 15.] And saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.

D

imme.

(b) Jam. 1. immutable (h), immense (i), eternal (k), incomprehensible
 17. Every good (l), almighty (m), most wise (n), most holy (o), most free (p),
 gift and every most absolute (q), working all things according to the Coun-
 perfect gift, is cil of his own immutable & most righteous Will (r), for his
 cometh down own glory (s), most loving (t), gracious, merciful, long-suffering,
 from the Father abundant in goodnesse and truth, forgiving iniquity, trans-
 of lights, with gression and sin (u), the rewarder of them that diligently
 whom is no va- seek him (w); and withall most just and terrible in his judg-
 riablenesse, nor ments (x), hating all sin.
 shadow of turn- ing. Mal. 3. 6. for
 I am the Lord,

I change not, therefore ye Sons of Jacob are not consumed. (i.) 1 Kings 8. 27. But will God in-
 ded dwell upon the earth? behold the heaven, and heaven of heavens cannot contain thee, how much
 lesse this house that I have builded. Jer. 23. 23, 24. v. 23.] Am I a God at hand, saith the Lord,
 and not a God a far off V. 24.] can any hide himself in secret places, that I shall not see him,
 saith the Lord, do not I fill heaven and earth, saith the Lord. (k) Psalm 90. 2. Before the
 Mountains were brought forth, or ever thou hadst formed the earth and the world, even from
 everlasting to everlasting thou art God. 1. Tim. 1. 17. Now unto the King eternal, immortal, in-
 visible, the only wise God, be honour and glory for ever and ever, Amen. (l) Psalm 145. 3.
 Great is the Lord, and greatly to be praised, and his greatnesse is unsearchable. (m) Gen. 17. 1.
 And when Abraham was ninety years old and nine, the Lord appeared to Abraham and laid
 unto him, I am the almighty God, walk before me, and be thou perfect. Rev. 4. 8. And the four
 beasts had each of them six wings about him, and they were full of eyes within, and they rest
 not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to
 come. (n) Rom. 16. 27. to God only wise be glory, through Jesus Christ for ever, Amen. (o) Isa.
 6. 3. And one cryed unto another and said, Holy, holy, holy, is the Lord of Hosts, the whole earth
 is full of his glory. Rev. 4. 8. See Letter M. immediately foregoing. (p) Psalm 115. 3. But
 our God is in the heavens, he hath done whatsoever he pleaseth. (q) Exod. 3. 14. And God said
 unto Moses, I am that I am, and he said, thus shalt thou say unto the children of Israel, I am
 hath sent me unto you. (r) Eph. 1. 11. In whom also we have obtained an inheritance, being
 predestinated according to the purpose of him, who worketh all things after the Council of his
 own will. (s) Prov. 16. 4. the Lord hath made all things for himself, yea even the wicked for the
 day of evil. Rom. 11. 36. for of him and through him, and to him are all things, to whom be
 glory for ever and ever, Amen. (t) 1 John 4. 8, 16. v. 8.] he that loveth not, knoweth not God,
 for God is love. V. 16. and we have known and believed the love that God hath to us; God is
 Love, and he that dwelleth in love, dwelleth in God, and God in him. (u) Ex. 34. 6, 7. v. 6.]
 And the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and
 gracious, long suffering and abundant in goodnesse and truth. V. 7. Keeping mercy for thousands,
 forgiving iniquity and transgression, and sin, and that will by no means clear the guilty, visiting
 the iniquity of the Fathers upon the children, and upon the childrens children, unto the third
 and to the fourth generation. (w) Heb. 11. 6. but without faith it is impossible for to please him,
 for he that cometh to God must believe that he is, and that he is a rewarder of them that dili-
 gently seek him. (x) Nehem. 9. 32, 33. v. 32.] Now therefore our God, the great, the mighty
 and the terrible God, who keepeth Covenant and Mercy, let not all the trouble seem little be-
 fore thee that hath come upon us, on our Kings, on our Princes, and on our Priests, and on our
 Prophets, and on our Fathers, and on all thy people since the time of the Kings of Assyria un-
 to this day. V. 33.] Howbeit thou art just in all that is brought upon us, for thou hast done right,
 but we have done wickedly. (y) Psalm 5. 6. v. 5.] the fool hath shall not stand in thy sight, thou
 hast all workers of iniquity. V. 6.] thou shalt destroy them that speak leasing, the Lord will
 abhor the bloody and deceitful man. and

and who will by no means clear the guilty (z).

(z) Nahum 1.

2, 3. verse 2.

God is jealous, and the Lord revengeth, the Lord revengeth and is furious, the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. verse 3] the Lord is slow to anger, and great in power, and will not acquit the wicked, the Lord hath his way in the whirl-wind, and in the storm, and the clouds are the dust of his feet, Exodus 34. 7. keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty. visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and fourth generation.

II. God hath all life (a), glory (b), goodness (c), blef- (a) John 5 26 sedness (d), in, and of himself; and is alone in, and unto for as the Fa- himself all-sufficient, not standing in need of any creatures *ther hath life* which he hath made (e), nor deriving any glory from *in himself, so* them (f), but only manifesting his own glory, in, by, unto, *hath he given* and upon them: He is the alone Fountain of all being, of have life in whom, through whom, and to whom are all things (g); and himself. (b) hath most Sovereign Dominion over them, to do by them, Acts 7.2. And for them, or upon them whatsoever himself pleaseth (h). In *he said, Men,* his sight all things are open and manifest (i), his knowledge *Brethren,* is infinite, infallible, and independent upon the crea- *Fathers hear-* ture (k), so as nothing is to him contingent or uncer- *ken, the God of* glory appear- ed unto our Father Abraham, when he was in Mesopotamia before he dwelt in Charran. (c) Psalm 119. 68. *thou art good and doest good, teach me thy Statutes.* (d) 1 Timothy 6. 15. which in his times he shall shew *who is the blessed* and only Potentate, the King of kings, and Lord of lords. Romans 9. 5. whose are the Fathers, and of whom as concerning the flesh Christ came, *who is over all, God blessed for ever, Amen.* (e) Acts 17. 24, 25 verse 24] God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands. verse 25] Neither is worshipped with mens hands, *as though he needed any thing, seeing he giveth to all life and breath and all things.* (f) Job 22. 2, 3 verse 2] *Can a man be profitable unto God,* as he that is wise may be profitable unto himself? verse 3] *Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy wayes perfect?* (g) Romans 11. 36 for of him, and through him, and to him are all things, to whom be glory for ever, Amen. (b) Revel: 4. 11. Thou art worthy O Lord to receive glory and honour, and power: for thou hast created all things, and for thy pleasure they are and were created. 1 Timothy 6. 15. See letter D. immediately foregoing. Daniel 4. 25. 35 verse 25] That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee eat grass as Oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. verse 35] And all the inhabitants of the earth are reputed as nothing, and he doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What dost thou? (i) Heb. 4. 13 Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do. (k) Rom: 11. 33. 34. verse 33 Oh the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgements, and his wayes past finding out? vers 34] For who hath known the mind of the Lord, or who hath been his counsellor? Psalm 147. 5. Great is our Lord and of great power, his understanding is infinite.

(*l*) Acts 13. 18 *tain* (*l*.) He is most holy in all his councils, in all his works, Known unto and in all his commands (*m*.) To him is due from Angels God are all his works from and men, and every other creature, whatsoever worship, (er- the beginning vice, or obedience he is pleased to require of them (*n*.) of the world.

Ezek. 11. 5. And the Spirit of the Lord fell upon me, and said unto me, (speak, thus saith the Lord, Thus have ye said O house of Israel, for I know the things that come into your mind every one of them. (*m*) Psalm 145. 17. The Lord is righteous in all his ways, and holy in all his works. Rom. 7. 12. Wherefore the Law is holy, and the Commandment holy and just and good. (*n*) Rev. 5. 12, 13, 14. v. 12.] saying with a loud voice, Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour and glory, and blessing. v. 13.] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard it, saying, blessing, honour, glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Verse 14] And the four beasts said, Amen, and the four and twenty Elders fell down and worshipped him that liveth for ever and ever.

(*o*) 1 John 5. 7 - III. In the unity of the God-head there be three Persons, For there are of one substance, power and eternity; God the Father, God three that bear the Son, and God the Holy Ghost (*o*.) The Father is of none, record in hea- ven, the Fa- neither begotten, nor proceeding: The Son is eternally be- ther, the Word gotten of the Father (*p*;) the Holy Ghost eternally proceed- and the Holy ing from the Father and the Son (*q*.) Ghost, & these

three are one. Mat. 3. 16, 17. v. 16] And Jesus when he was baptized, went up straight way out of the water, and loe the heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. verse 17] And loe a voice from heaven saying, This is my beloved Son, in whom I am well pleased. Mat. 28. 19. Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, of the Son, and of the Holy Ghost. 2 Cor. 13. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen. (*p*) John 1. 14, 15. verse 14] And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Verse 18] No man hath seen God at any time, the only begotten Son which is in the bosome of the Father, he hath declared him. (*q*) John 15. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. 4. 6. And because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father.

CHAP. III.

Of Gods eternal Decree.

GOD from all eternity, did, by the most wise and holy Council of his own Will, freely and unchangeably ordain

dain whatsoever comes to pass (a.) Yet so, as thereby neither (a) Eph. 1. 11 is God the Author of sin (b,) nor is violence offered to the in whom also will of the Creatures, nor is the liberty or contingency of we have obtained an inheritance, being second Causes taken away, but rather established (c.)

ing predestinated according to the purpose of him who worketh all things after the council of his own will. Rom. 11. 33 On the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgements, and his ways past finding out? Heb. 6. 17. Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his council, confirmed it by an oath. Rom. 9. 15, 18. verse 15] For he saith to *Moses*, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. v. 18] Therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth. (b) James 1. 13, 17. verse 13] let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. verse 17] Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1 John 1. 5. This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all. (c) Acts 2. 23. Him being delivered by the determinate counsel and fore-knowledge of God, ye have taken and by wicked hands have crucified and slain. Mat. 17. 12. And I say unto you, that *Elias* is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of man suffer of them. Acts 4. 27, 28. verse 27] For of a truth against that holy child Jesus whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the Gentiles, and the people of *Israel* were gathered together. verse 28] For to do whatsoever thy hand and thy council determined before to be done. John 19. 11. Jesus answered, Thou couldst have no power at all against me, except it were given thee from above, therefore he that delivered me unto thee hath the greater sin. Prov. 16. 33 The lot is cast into the lap, but the whole disposing thereof is of the Lord.

II. Although God knows whatsoever may, or can come to pass (d) Acts 15: 18 upon all supposed conditions (d,) yet hath he not decreed any thing Known unto because he foresaw it as future, or as that which would come to pass God are all his works from such conditions (e.)

of the world. 1 Sam. 23. 11, 12. verse 11] Will the men of *Keilah* deliver me up into his hands? will *Saul* come down as thy servant hath heard? O Lord God of *Israel*, I beseech thee tell thy servant; and the Lord said he will come down. v. 12] Then said *David*, will the men of *Keilah* deliver me and my men into the hand of *Saul*? and the Lord said, They will deliver thee up. Mat. 11. 21, 23. v. 21] Wo unto thee *Corazin*, wo unto thee *Bethsaida*, if the mighty works which were done in you had been done in *Tyre* and *Sidon*, they would have repented long ago in sack-cloth and ashes: V. 23] And thou *Capernaum* which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in *Sodom*, it would have remained until this day. (e) Rom. 9. 11, 13, 16, 18. v. 11] For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. V. 13] As it is written, *Jacob have I loved*, but *Esau have I hated*. V. 16] So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. V. 18] Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

III. By the decree of God, for the manifestation of his glory,
some

(f) 1 Tim. 5. 21 *some men and Angels* (f) are predestinated unto everlasting life, and others fore-ordained to everlasting death (g.) I charge thee before God & the Lord Jesus Christ, and the elect Angels, that thou observe these things, without preferring one before another, doing nothing by partiality. *Mat. 25. 41.* Then shall he say also unto them on the left hand, Depart from ye cursed into everlasting fire prepared for the Devil and his Angels. (g) Rom: 9. 22, 23 *verse 22*] What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction? *verse 23*] And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. *Eph. 1. 5, 6; verse 5*] Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. *verse 6*] To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. *Prov. 16. 4.* The Lord hath made all things for himself, yea even the wicked for the day of evil.

(h) 2 Tim. 2. 19 *IV. These Angels and men thus predestinated and fore-ordained,* are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished (h.)

Nevertheless the foundation of God standeth sure, having this Seal, *the Lord knoweth them that are his.* And let every one that nameth the Name of Christ depart from iniquity. *John 13. 18.* I speak not of you all, *I know whom I have chosen,* but that the Scripture may be fulfilled, he that eateth bread with me, hath lift up his heel against me.

(i) Eph. 1. 4, 9 *V. Those of man-kind that are predestinated unto Life,* according to his eternal and immutable purpose, and the secret Council of his Will, hath chosen in Christ unto everlasting glory (i,) out of his meer free grace and love, without any fore-sight of Faith, or good Works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto (k,) and all to the praise of his glorious grace (l.)

1 Cor. 1. 13 *verse 9*] Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself. *verse 11*] in whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the Council of his will. *Rom 8. 30.* Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. 2 Tim. 1. 9 *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.* 1 Thes. 5. 9 *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.* (k) Romans 9. 11, 13, 16 See letter E. immediately foregoing Ephesians 1. 4, 9. See letter I. immediately foregoing. (l) Ephesians 1. 6, 12. *verse 6*] To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. *verse 12*] That we should be to the praise of his glory, who first trusted in Christ.

VI. As God hath appointed the Elect unto glory, so hath he, by the eternal and most free purpose of his Will, fore-ordained all the means thereunto (m.) Wherefore they who are elected, being fallen in Adam, are redeemed by Christ (n,) are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified (o,) and kept by his power through faith unto Salvation (p.) Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only (q.)

of the blood of Jesus Christ. *Eph. 1. 4, 5 v. 4*] According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *v. 5*] Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. *Eph. 2. 10* For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *2 Thes. 2. 13* But we are bound to give thanks alway to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. (n) *1 Thes. 5. 9, 10* verse 9] For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. *verse 10*] Who died for us, that whether we wake or sleep, we should live together with him. *Tit. 2. 14* Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people zealous of good works. (o) *Rom. 8. 30* Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. *Eph. 1. 5* Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will. *2 Thess 2. 13* But we are bound to give thanks alway to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth. (p) *1 Peter 1. 5* Who are kept by the power of God through Faith unto Salvation, ready to be revealed in the last time. (q) *John 17. 9* I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine. *Rom. 8. 28* And we know all things work together for good to them that love God, to them that are the called according to his purpose. Refer the Reader to the end of the Chapter. *John 6. 64, 65. verse 64*] But there are some of you that believe not, for Jesus knew from the beginning who they were that believed not, and who should betray him. *verse 65*] And he said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father. *Joh. 10. 26* But ye believe not, because ye are not of my sheep, as I said unto you. *John 8. 47* He that is of God, heareth Gods words, ye therefore hear them not, because ye are not of God. *1 John 2. 19* They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us.

VII. The rest of mankind God was pleased, according to the unsearchable Council of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Sovereign Power over his Creatures, to passe by, and to ordain them to dishonour and wrath for their

(r) Mat. 11. 25 *fin*, to the praise of his glorious justice (r.)

26. v. 25] At

that time Jesus answered and said, I thank thee O Father Lord of Heaven and earth, because thou hast *bid these things from the wise and prudent, and hast revealed them unto babes.* v. 26] Even to Father, for so it seemed good in thy sight. Rom. 9. 17, 18, 21, 22. verse 17] For the Scripture saith unto *Pharaoh*, even for this same purpose have I raised thee up, that I might shew my power in thee, and that *my Name might be declared throughout all the earth.* ver. 18] Therefore hath *he* mercy on whom he will have mercy, and whom he will he hardeneth. ver. 21] Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? v. 22] What if God willing to *shew his wrath, and to make his power known* endured with much long suffering, the vessels of wrath fitted to destruction? 2 Tim. 2. 19, 20. ver. 19] Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let every one that nameth the Name of Christ depart from iniquity. ver. 20] But in a great house, there are not only vessels of gold and silver, but also of wood and earth, *and some to honour, and some to dishonour.* Jude v. 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, *ungodly men*, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 1 Peter 2. 8. And a stone of stumbling, and a rock of offence, even to them which stumble at the Word, being disobedient, whereunto also they were appointed.

(f) Rom 9. 20. VIII. The doctrine of this high Mystery of Predestination Nay but O is to be handled with special prudence and care (f,) that men man, who are attending the will of God revealed in his Word, and yielding thou that re- obedience thereunto, may, from the certainty of their effe- plyest against God? shall the ctual Vocation, be assured of their eternal Election (t.) So thing formed shall this Doctrine afford matter of praise, reverence, and ad- lay to him that miration of God (u,) and of humility, diligence, and abun- formed it, why dant consolation to all that sincerely obey the Gospel (w.) hast thou made me thus? Rom.

11. 33. O the depth of the riches both of the wisdom and knowledge of God, how *unsearchable* are his Judgements, and his *ways past finding out*? Deut. 29. 29. The *secret things belong unto the Lord* our God, but those things which are *revealed belong unto us* and to our children for ever, that we may do all the words of this Law. (s) 1 Per. 1. 10. Wherefore the rather brethren give all diligence to make your calling and election sure, for if ye do these things, ye shall never fall. (u) Eph. 1. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Romans 11. 33. See letter S. immediately foregoing. (w) Romans 11. 5, 6, 20. v. 5] Even so then at this present time also there, A remnant according to the election of grace. (6) And if by grace, then it is no more of works, otherwise grace is no more grace. But if it be of works, then it is no more grace, otherwise work is no more work. verse 20] Well, because of unbelief they were broken off, and thou standest by Faith, be not high minded, but fear. 2 Peter 1. 10. See letter T. immediately foregoing. Romans 8. 33. Who shall lay any thing to the charge of Gods Elect? it is God that justifieth. Luke 10. 20. Notwithstanding in this rejoice, not that the Spirits are subject unto you, but rather rejoice *because your names are written in heaven.*

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost (a), for (a) *Heb. 1. 2.* the manifestation of the glory of his eternal power, wildom, *Hath in these last dayes spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. John 1. 2. v. 2.]* The same was in the beginning with God. *V. 3.]* All things were made by him, and without him was not any thing made, that was made. *Gen. 1. 2.* And the earth was without form and void, and darknesse was upon the face of the deep: And the Spirit of God moved upon the face of the waters. *Job 26. 13.* By his Spirit he hath garnished the heavens, his hand hath formed the crooked Serpent. *Job 33. 4.* The Spirit of God hath made me, and the breath of the Almighty hath given me life. (b) *Rom. 1. 20.* For the invisible things of him, from the Creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and God-head, [so that they are without excuse. *Jer. 10. 12.* He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. *Psalms 104. 24.* O Lord how manifold are thy works? In wisdom hast thou made them all, the earth is full of thy riches. *Psalms 33. 5. 6. v. 5.]* He loveth Righteousnesse and Judgement, the earth is full of the goodnesse of the Lord. *V. 6.]* By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth. (c) See the whole first Chapter of Genesis, *Heb. 11. 3.* Through faith we understand, that the worlds were framed by the Word of God, So that things which are seen, were not made of things which do appear. *Col. 1. 16.* For by him were all things created that are in heaven, that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, All things were Created by him and for him. *Acts 17. 24.* God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands,

II. After God had made all other Creatures, he created Man, (d) *Gen. 1. 27* male and female (d), with reasonable and immortal soules (e), *So God Created man in his own Image, in the Image of God Created* endued with knowledge; righteousness, and true holiness, after his own Image (f), having the Law of God writ-

he him, Male and Female Created he them. (e) *Gen. 2. 7.* And the Lord God formed man of the dust of the ground, and breathed in his nostrils the breath of life, and man became a living Soul. *Eccles. 12. 7.* Then shall the dust return to the earth as it was, and the Spirit shall return unto God, who gave it. *Luke 23. 43.* Jesus said unto him, Verily I say unto thee, to day shalt thou be with me in Paradise. *Mat. 10. 28.* And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell. (f) *Gen. 1. 26.* And God said, Let us make man in our Image, after our likenesse, and let them have dominion over the fish of the sea, and over the fowl of the air, over the Cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. *Col. 3. 10.* And have put on the new man, which is renewed in knowledge, after the Image of him that Created him. *Ephs 4. 24.* And that ye put on that new man which after God is Created in righteousness and true holiness.

(c) Rom. 2. 14] ten in their hearts (g,) and power to fulfill it (h:) and yet 15 verse 14] under a possibility of transgressing, being left to the liberty For when the Gentiles which of their own will, which was subject unto change (i.) Beside have not the this Law written in their hearts, they received a command, Law, do by nature the things not to eat of the tree of the Knowledge of good and evil, contained in the which while they kept, they were happy in their Communion with God (k,) and had dominion over the creatures (L.) Law, these having not the

Law, are a law unto themselves. verse 15] Which shew the work of the Law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing, or else excusing one another. (h) Eccl. 7. 29 Lo this only have I found, that God hath made man upright, but they have sought out many inventions. (i) Gen. 3. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat. Eccl. 7. 29 See letter H. immediately foregoing. (k) Gen. 2. 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die. Gen. 3. 8, 9, 10, 11, 23. verse 8] And they heard the voice of the Lord God walking in the Garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the Garden. verse 9] And the Lord God called unto Adam, and said unto him, Where art thou? verse 10] And he said, I heard thy voice in the Garden and I was afraid, because I was naked, and I hid my self. verse 11] And he said, Who told thee that thou wast naked? hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat: verse 23] Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. (l) Gen. 1. 26, 28 verse 26] And God said, let us make man in our own Image after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. verse 28] And God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

CHAP. V.

Of Providence.

(a) Heb. 1. 3. **G**OD the great Creator of all things, doth uphold (a.) Whobeing the direct, dispose, and govern all creatures, actions, and brightness of his glory, and the express Image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high,

things

things (*b*,) from the greatest even to the least (*c*,) by his most (*b*) Dan. 4. 34. wife and holy Providence (*d*,) according to his infallible 35. v. 34] And fore-knowledge (*e*,) and the free, and immutable Council of at the end of his own Will (*f*,) to the praise of the glory of his Wisdom, the days, I Ne- Power, Justice, Goodness, and Mercy (*g*,) *buchbadnezzar* lift up mine eyes unto hea-

ven, and mine understanding returned unto me, and I blessed the most high, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his Kingdom is from generation to generation. Verse 35] And all the inhabitants of the earth are reputed as nothing: and he doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what dost thou? Psalm 135. 6 Whatsoever the Lord pleased, that he did in heaven and in earth, and in the Seas, and all deep places. Acts 17. 25, 26, 28. v. 25] Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth unto all life and breath and all things. V. 26] And hath made of one blood all Nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. V. 28] For in him we live and move and have our being, as certain also of your own Poets have said, for we are also his offspring. Job 38, 39, 40, 41 Chapters: (*c*) Mat. 29, 30, 31 v. 29] Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. V. 30] But the very hairs of your head are all numbered. V. 31] Fear ye not therefore, ye are of more value than many sparrows. (*d*) Prov. 15 3 The eyes of the Lord are in every place beholding the evil and the good: Psalm 104. 24 O Lord how manifold are thy works? in wisdom hast thou made them all, the earth is full of thy riches. Psalm 145. 17 The Lord is righteous in all his ways, and holy in all his works. (*e*) Acts 15. 18 Known unto God are all his works from the beginning of the world. Psalm 94 8, 9, 10, 11. v. 8] Understand O ye brutish among the people, and ye fools when will ye be wise? V. 9] He that planted the ear, shall he not hear, he that formed the eye, shall he not see? V. 10] He that chastiseth the heathen, shall he not be correct? he that teacheth man knowledge, shall he not know? V. 11] The Lord knoweth the thoughts of man, that they are vanity. (*f*) Eph. 1. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will. Psalm 33. 10, 11. V. 10] The Lord bringeth the council of the heathen to nought, he maketh the devices of the people of none effect. V. 11] The council of the Lord standeth for ever, the thoughts of his heart to all generations. (*g*) Isa. 63. 14 As a beast goeth down into the valley, the Spirit of the Lord caused him to rest, so didst thou lead thy people to make thy self a glorious name. Eph. 3. 10: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God. Rom. 9. 17. For the Scripture saith unto *Pharaoh*, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Gen. 45. 7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Psalm 145. 7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

II. Although in relation to the fore-knowledge and decree of God, the first Cause, all things come to pass immutably and infallibly (*b*,) yet by the same Providence he ordereth (*b*) Acts 2. 23 them to fall out, according to the nature of second causes, Him being delivered by the determinate council and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain.

(i) Gen. 8. 22. either necessarily, freely, or contingently (i).

While the earth remaineth, Seed-time and Harvest, and cold, and heat, and Summer and Winter, and day and night shall not cease. *Jer.* 31. 35. Thus saith the Lord which giveth the Sun for a light by day, and the Ordinances of the Moon, and of the Stars for a light by night, which divideth the Sea, when the waves thereof roar, the Lord of Hosts is his Name. *Exod.* 21. 13. And if a man lie not in wait, but God deliver him into his hand, then I will appoint there a place whither he shall flee. *Deut.* 19. 5. As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the Ax to cut down the Tree, and the head slippeth from the helve and lieth upon his neighbour, that he die, he shall flee into one of those Cities, and Live. *1 Kings* 22. 28, 34. verse 28.] And *Micaiah* said, if thou return at all in peace, the Lord hath not spoken by me, and he said, Hearken O people every one of you. v. 34.] And a certain man drew a bow at a venture and smote the King of Israel between the joints of the harness, wherefore he said unto the driver of his Chariot, turn thy hand, and carry me out of the Host, for I am wounded. *Isaiah* 10. 6. 7. v. 6.] I will send him against an hypocritical Nation, and against the people of my wrath will I give him a charge to take the Spoil, and to take the prey, and to tread them down like the mire of the streets. V. 7.] Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off Nations not a few.

(k) *Acts* 27. III. God in his ordinary Providence maketh use of means *31. 44. v. 31.*] *Paul* said to the (k), yet is free to work without (l), above (m), and against Centurion and them at his pleasure (n).

to the Souldiers, Except these abide in the ship ye cannot be saved. V. 44.] And the rest, some on boards, and some on broken pieces of the ship, and so it came to passe that they escaped all safe to land. *Isa.* 55. 10, 11. v. 10.] For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. V. 11. So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. *Hos.* 2. 21, 22. V. 21.] And it shall come to pass in that day, I will hear saith the Lord, I will hear the heavens, and they shall hear the earth. V. 22.] And the earth shall hear the Corn, and the Wine, and the Oyl, and they shall hear *Jezreel*. (l) *Hos.* 1. 7. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses nor by horse-men. *Matth.* 4. 4. But he answered and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. *Job.* 34. 10. Therefore hearken unto me ye men of understanding, far be it from God that ye should do wickedness, and from the Almighty, that ye should commit iniquity. (m) *Rom.* 4. 19, 20, 21. v. 19.] And being not weak in Faith, he considered not by his own body now dead, when he was an hundred years old, neither yet the deadness of *Sarahs* womb. V. 20.] He staggered not at the promise of God through unbelief, but was strong in Faith, giving glory to God. V. 21.] And being fully perswaded, that what he had promised, he was able also to perform. (n) *2 Kings* 6. 6. And the man of God said, where fell it, and he shewed him the place, and he cut down a sick and cast it in thither, and the iron did swim, *Dan.* 3. 27. And the Princes, Governours, and Captains, and the Kings Counsellors being gathered together saw these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

IV. The Almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his Providence, that it extendeth it self even to the first Fall, and all other sins of Angels and

Men

Men (*o*), and that not by a bare permission (*p*), but such as (*o*) *Rom. 11. 32.* hath joynd with it, a most wise and powerful bounding (*q*), *33. 34. verse 32.* For God hath concluded them all in unbelief, that he might have mercy upon all. *V. 33.* Oh

the depths of the riches both of the wildom and knowledge of God, how unsearchable are his judgements, and his wayes past finding out! *verse 34.* For who hath known the mind of the Lord, or who hath been his Counsellor? *2 Sam. 24. 1.* And again the anger of the Lord was kindled against *Israel*, and he moved *David* against them to say, go number *Israel* and *Judah*. *1 Chron. 21. 1.* And Satan stood up against *Israel*, and provoked *David* to number *Israel*. *1 Kings 21. 22. 23. v. 22.* And the Lord said unto him, wherewith? And he said, I will go forth, And I will be a lying spirit in the mouth of all his Prophets, and he said, Thou shalt persuade him and prevail also, go forth and do so. *verse 23.* Now therefore behold the Lord hath put a lying spirit in the mouth of all these thy Prophets, and the Lord hath spoken evil concerning thee. *1 Chron. 10. 4. 13. 14. v. 4.* Then said *Saul* to his Armour-bearer, draw thy sword and thrust me through therewith, lest these uncircumcised come and abuse me; but his Armour-bearer would not, for he was fore afraid, so *Saul* took a sword and fell upon it. *V. 13.* So *Saul* died for his transgression which he committed against the Lord, even against the Word of the Lord which he kept not, and also for asking Counsel of one that had a familiar spirit, to enquire of it. *verse 14.* And enquired not of the Lord, therefore he slew him, and turned the Kingdom unto *David* the son of *Jesse*. *2 Sam. 16. 10.* And the King said, What have I to do with you ye sons of *Zeruiab*? (so let him curse, because the Lord hath said unto him, curse *David*, who shall then say, wherefore hast thou done so? *Acts 2. 23.* Him being delivered by the determinate Council and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain. *Acts 4. 27, 28. verse 27.* For of a truth against the holy Child *Jesus* whom thou hast anointed, both *Herod* and *Pontius Pilat* with the Gentiles, and the people of *Israel* were gathered together. *Verse 28.* For to do whatsoever thy hand and thy Council determined before to be done. (*p*) *Acts 14. 16.* Who in times past suffered all Nations to walk in their own wayes. (*q*) *Psalms 76. 10.* Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain. *2 Kings 19. 28.* Because thy rage against me, and thy tumult is come up into mine eares, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest. (*r*) *Gen. 50. 20.* But as for you, ye thought evil against me, but God meant it unto good, to bring to passe as it is this day, to save much people alive. *Isaiah 10. 6. 7. 11. verse 6.* I will send him against an hypocritical Nation, and against the people of my wrath will I give him a charge to take the spoyle, and to take the prey, and to tread them down like the myre of the streets. *v. 7.* Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off Nations not a few. *v. 12.* Wherefore it shall come to passe, that when the Lord hath performed his whole work upon mount *Zion*, and on *Jerusalem*, I will punish the fruit of the stout heart of the King of *Affyria*, and the glory of his high looks. (*s*) *James 1. 13. 14. 17. v. 13.* Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. *V. 14.* But every man is tempted when he is drawn away of his own lust and enticed. *V. 17.* Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness; nor shadow of turning. *1 John 2. 16.* For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. *Psalms 50. 21.* These things hast thou done and I kept silence: thou thoughtest that I was altogether such a one as thy self, but I will reprove thee, and set them in order before thine eyes.

(t) 2 Chron. V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled (t ;) and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends (u .)

wrath upon him, and upon Judah and Jerusalem. V. 26] Notwithstanding Hezekiah humbled himself for the pride of his heart (both he and the inhabitants of Jerusalem) so that the wrath of the Lord came not upon them in the days of Hezekiah. V. 31] Howbeit in the business of the Embassadors of the Princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, *God test him to try him, that he might know all that was in his heart.* 2 Sam. 24. 1. And again the anger of the Lord was kindled against Israel; and he moved David against them to say, *Go number Israel and Judah.* (u) 2 Cor. 11. 7, 8 9. v. 7.] And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. V. 8] For this thing I besought the Lord thrice, that it might depart from me. V. 9] And he said unto me, *My grace is sufficient for thee,* for my strength is made perfect in weakness; most gladly therefore will I glory in mine infirmities, that the power of Christ may rest upon me. Psalm 73 throughout. Psalm 77. 1. to the twelfth] I cried unto God with my voice, even unto God with my voice, and he gave ear unto me. V. 10] And I said, This is my infirmity; But I will remember the years of the right hand of the most high. V. 12] I will meditate also of all thy works, and talk of all thy doings. See Mark 14 from the 66 verse to the end, with John 21. 15, 16, 17 v. 15] So when they had dined, Jesus saith to Simon Peter, *Simon son of Jonas, lovest thou me more than these?* He saith unto him, Yes, Lord, thou knowest that I love thee, he saith unto him, *Feed my lambs.* V. 16] He saith to him again the second time, *Simon son of Jonas, lovest thou me?* He saith unto him, Yea, Lord, thou knowest that I love thee, He saith unto him, *Feed my sheep.* V. 17] He said unto him the third time, *Simon son of Jonas, lovest thou me?* Peter was grieved, because he said unto him the third time, *Lovest thou me;* and he said unto him, Lord, thou knowest all things, thou knowest that I love thee, Jesus saith unto him, *Feed my sheep.*

(w) Rom. 11. 24 VI. As for those wicked and ungodly men, whom GOD as a righteous Judge, for former sins doth blind and Wherfore God harden (w ,) from them he not only withholdeth his grace, whereby they might have been inlightened in their up to uncleanness, through understandings, and wrought upon in their hearts (x :) *the lusts of their own hearts,* to but sometimes also withdraweth the gifts which they dishonour their own bodies between themselves. V. 26] For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature. V. 28] And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Rom. 11. 7, 8. v. 7] What then Israel hath not obtained, that which he seeketh for, but the election have obtained it, and the rest were blinded. V. 8] According as it is written, *God hath given them the spirit of slumber,* eyes that they should not see, ears that they should not hear unto this day. (x) Deut. 29. 4. Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

had (y,) and exposeth them to such objects as their corrupti- (y) Mat. 13. 12
 on makes occasion of sin (z:) and withall, gives them over For whosoever
 to their own lusts, the temptations of the world, and the power hath, to
 of Satan (a:) whereby it comes to pass that they harden them- him shall be
 selves, even under those means, which God useth for the soft- given, and he
 ning of others (b.) shall have more
 abundance:

but whosoever

ver hath not, from him shall be taken away even that he hath. Matthew 25. 29. For unto every one that hath shall be given, and he shall have abundance, but from him that hath not, shall be taken away, even that which he hath. (z) Deut. 2. 30 But Sihon king of Heshbon would not let us pass by him; for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. 2 Kings 8. 12, 13. v. 12] And Hazael said, why weepeth my Lord? and he answered, because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. V. 13] And Hazael said, But what is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria. (a) Psalm 81. 11, 12. v. 11] But my people would not hearken to my voice, and Israel would none of me. v. 12] So I gave them up unto their own hearts lust: and they walked in their own councils. 2 Thes. 2. 10, 11, 12. v. 10] And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. V. 11] And for this cause God shall send them strong delusions, that they should believe a lye. V. 12] That they all might be damned, who believed not the truth, but had pleasure in unrighteousness. (b) Exod. 7. 3. And I will harden Pharaohs heart, and multiply my signs and my wonders in the land of Egypt. Exodus 8. 15, 32. v. 15] But when Pharaoh saw there was respite he hardened his heart, and hearkened not unto them, as the Lord had said. V. 32] And Pharaoh hardened his heart at this time also, neither would he let the people go. 2 Cor. 2. 15, 16. V. 15] For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. V. 16] To the one, we are the savour of death unto death, and to the other, the savour of life unto life: And who is sufficient for these things? Isai. 8. 14. And he shall be for a Sanctuary: but for a stone of stumbling, and for a rock of offence to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. 1 Pet. 2. 7, 8. v. 7] Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. V. 8] And a stone of stumbling, and a rock of offence to them which stumble at the Word, being disobedient, whereunto also they were appointed. Isai. 6. 9, 10 v. 9] And he said, Go and tell this people, hear ye indeed, but understand not, and see ye indeed, but perceive not. V. 10] Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Acts 28. 26, 27. V. 26] Saying, Go unto this people and say, Hearing ye shall hear, and shall not understand, seeing ye shall see and not perceive. V. 27] For the heart of this people is waxed gross, and their eyes are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them.

VII. As the providence of GOD doth in general reach to all Creatures; so after a most special manner, it taketh care of

(c) 1 Tim. 4. of his Church, and disposeth all things to the good thereof. For there- of (c).
fore we both

labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of them that believe. *Amos* 9. 8, 9. v. 8.] Behold the eyes of the Lord God are upon the sinful Kingdom, and I will destroy it from off the face of the earth, saying that I will not utterly destroy the house of *Jacob*, saith the Lord. v. 9.] For lo I will command, and I will sift the house of *Israel* among all Nations, like as corn is sifted in a sieve, yet shall not the least grain fall on the earth. *Rom.* 8. 28. And we know that all things work together for good, to them which love God, to them which are the called according to his purpose. *Isa.* 43. 3, 4, 5, 14. v. 3.] For I am the Lord thy God, the holy one of *Israel* thy Saviour, I gave *Egypt* for thy ransom, *Ethiopia* and *Seba* for thee. v. 4.] Since thou wast precious in my sight, thou hast been honourable, and I have loved thee, therefore will I give men for thee, and people for thy life. v. 5.] Fear not, for I am with thee, I will bring thy seed from the East, and gather thee from the West. v. 14.] Thus saith the Lord your Redeemer, the holy one of *Israel*; for your sake, I have sent to *Babylon* and have brought down all their Nobles and the *Caldeans*, whose cry is in the ships.

CHAP. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

(a) *Gen.* 3. 13. **O** Ur first Parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit (a). This their sin, God was pleased, according to his wise and holy Council, to permit, having purposed to order it to his that thou hast own glory (b).

done? And the woman said, The Serpent beguiled me, and I did eat. *2Cor.* 11. 3. But I fear least by any means, as the Serpent beguiled *Eve*, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. (b) *Rom.* 11. 32. For God hath concluded them all in unbelief, that he might have mercy upon all.

(c) *Gen.* 3. 6, 7, 8. v. 6.] And **I** I. By this sin they fell from their original righteousness and communion with God (c), and so became dead in sin (d), and wholly defiled in all the faculties of the soul, and in all the members of the body. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a Tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her and he did eat. v. 7.] And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together, and made themselves aprons. v. 8.] And they heard the voice of the Lord God, walking in the garden, in the cool of the day: And *Adam* and his wife hid themselves from the presence of the Lord God, amongst the Trees of the garden. *Eccles.* 7. 29. Lo, this only have I found, that God hath made man upright, but they have sought out many inventions. *Rom.* 3. 23. For all have sinned and come short of the glory of God. (d) *Gen.* 2. 17. But of the Tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die. *Eph.* 2. 1. And you hath he quickened who were dead in trespasses and sins.

ties and parts of Soul and body (c).

(c) Tit. 1. 15.

Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. Gen. 6. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually. Jer. 17. 9. The heart is deceitful above all things, and desperately wicked, who can know it? Rom. 3. 10. 10. 19. v. 10.) As it is written, There is none righteous, no not one. v. 11.) There is none that understandeth, there is none that seeketh after God. v. 12.) They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. v. 13.) Their throat is an open Sepulchre, with their tongues they have used deceit, the Poison of Asps is under their lips. v. 14.) whose mouth is full of cursing and bitterness. v. 15.) Their feet are swift to shed blood. v. 16.) Destruction and misery are in their ways. v. 17.) And the way of peace have they not known. v. 18.) There is no fear of God before their eyes.

III. They being the root of all mankind, the guilt of this sin was (f) Gen. 1. 27, imputed (f), and the same death in sin and corrupted nature, conveyed 28. v. 27.] So to all their posterity descending from them by ordinary generation (g) God Created

man in his

own Image, in the image of God Created he him, Male and Female Created he them. v. 28.] And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the Sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Genesis 2. 16, 17. v. 16.] And the Lord God commanded the man, saying, Of every Tree of the Garden thou mayest freely eat. v. 17.] But of the Tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die. Acts 17. 26. And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Rom. 5. 12. 15, 16, 17, 18, 19. v. 12.) Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. v. 15.] But not as the offence, so also is the free gift; for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. v. 16.] And not as it was by one that sinned, so is the gift, for the Judgement was by one to condemnation, but the free gift is of many offences unto Justification. v. 17.] For if by one mans offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. v. 18.] Therefore as by the offence of one, judgement came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto Justification of life. v. 19.] For as by one mans disobedience, many were made sinners, so by the obedience of one, shall many be made righteous. 1 Cor. 15. 21, 22, 45, 49. v. 21.] For since by man came death, by man came also the resurrection of the dead. v. 22.] For as in Adam all die, even so in Christ, shall all be made alive. v. 45.] And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning Spirit. v. 49.] And as we have born the image of the earthly, we also shall bear the image of the heavenly. (g) Psalm 51. 5. Behold I was shapen in iniquity, and in sin did my mother conceive me. Gen. 5. 3. And Adam lived an 130 years, and begat a son in his own likeness, after his image, and called his name Seth. Job. 14. 4. Who can bring a clean thing out of an unclean? not one. Job. 15. 14. What is man that he should be clean, and he that is born of woman, that he should be righteous?

IV. From this original corruption whereby we are utterly indis- (b) Rom. 5. 6. posed, disabled, and made opposite to all good (b), and wholly inclin- For when we were yet without strength, in due time Christ died for the ungodly. Rom. 8. 7. Because the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be. Rom. 7. 18. For I know that in me, that is in my flesh dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. Col. 1. 21. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled.

(i) *Gen. 6. 5.* ed to all evil (i), do proceed all actual transgressions (k).

And God saw

that the wickedness of man was great in the earth, & that every imagination of the thoughts of his heart, was only evil continually. *Gen. 8. 21.* And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for mans sake. For the imagination of mans heart is evil from his youth, Neither will I again smite any more, every living thing as I have done. *Rom. 3. 10, 11, 12. v. 10.* As it is written, There is none righteous, no not one. *V. 11.* There is none that understandeth, there is none that seeketh after God. *V. 12.* They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. (k) *Jam. 1. 14. 15, v. 14.* But every man is tempted, when he is drawn away of his own lust, and enticed. *V. 15.* Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death. *Eph. 2. 2, 3. v. 2.* Wherein in time past, ye walked according to the course of this world, according to the Prince of the power of the air, the Spirit that now worketh in the children of disobedience. *V. 3.* Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others. *Mat. 15. 19.* For out of the heart proceed evil thoughts, Murders, Adulteries, Fornications, Thefts, false-witness, Blasphemies.

(l) *1 John 1. 8. 10.* V. This corruption of nature during this life, doth remain in those. *v. 8.* If we say that we are regenerated (l); and although it be through Christ pardoned that we have no and mortified, yet both it self, and all the motions thereof are truly sin, we deceive and properly sin (m). our selves, and

the truth is not in us. *V. 10.* If we say that we have not sinned, we make him a liar, and his word is not in us. *Rom. 7. 14, 17, 18; 23. v. 14.* For we know that the Law is spiritual; but I am carnal, sold under sin. *V. 17.* Now then it is no more I that do it, but sin that dwelleth in me. *V. 18.* For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. *V. 23.* But I see another Law in my members, warring against the Law of my minde, and bringing me into captivity to the Law of sin, which is in my members. *Jam. 3. 2.* For in many things we offend all: If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. *Prov. 20. 9.* Who can say, I have made my heart clean, I am pure from my sin? *Eccles. 7. 20.* For there is not a just man upon earth that doth good and sinneth not. (m) *Rom. 7. 5. 7. 8. 25. v. 5.* For when we were in the flesh, the motions of sin which were by the Law, did work in our members, to bring forth fruit unto death. *V. 7.* What shall we say then? is the Law sin? God forbid, Nay, I had not known sin, but by the Law; for I had not known lust, except the Law had said, thou shalt not covet. *V. 8.* But sin taking occasion by the commandment, wrought in me all manner of concupiscence, for without the Law sin was dead. *V. 25.* I thank God through Jesus Christ our Lord: so then with the mind I myself serve the Law of God, but with the flesh, the law of sin. *Gal. 5. 17.* For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would.

(n) *1 John 3. 4.* VI. Every sin, both original and actual being a transgression of the Whosoever co-righteous law of God, and contrary thereunto (n), doth in its own Nature, bring guilt upon the sinner (o), whereby he is bound over to the transgressethal.

to the Law, for sin is the transgression of the Law. (o) *Rom. 2. 15* Which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. *Rom. 3. 9. 19. v. 9.* What then better are we than they? No in no wise, for we have before proved both Jews and Gentiles, that they are all under sin. *V. 19.* Now we know, that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God.

Wrath

wrath of God (p), and curse of the Law (q), and so made subject to (p) *Ephes. 2. 3.* death (r), with all miseries spiritual (s), temporal (t), and eternal (u). Among whom also we had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others. (q) *Gal. 3. 10.* For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them. (r) *Rom. 6. 23.* For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. (s) *Eph. 4. 18.* Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts. (t) *Rom. 8. 20.* For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. *Lam. 3. 39.* Wherefore doth a living man complain; a man for the punishment of his sins? (u) *Mat. 25. 41.* Then shall he say also to them on the left hand, Depart from me cursed, into everlasting fire, prepared for the Devil and his angels; 2 *Thess. 1. 9.* Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

CHAP. VII.

Of Gods Covenant with Man.

THe distance between God and the Creature is so great, (a) *Isa. 40. 13* that although reasonable Creatures do owe obedience *14, 15, 16, 17.* unto him as their Creatour, yet they could never have any *v. 13.* fruition of him as their Blessedness and reward, but by some *]* Who hath directed voluntary condescension on Gods part, which he hath been the Lord? or pleased to express by way of Covenant (a). *]* being his counsellor;

] hath taught him? *v. 14.* *]* With whom took he counsel? who instructed him, and taught him in the paths of judgement, and taught him knowledge, and shewed to him the way of understanding? *v. 15.* *]* Behold, the nations are as the drop of a bucket, and are counted as the small dust of the balance; Behold, he taketh up the Isles as a very little thing. *v. 15.* *]* Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. *v. 16.* *]* All nations before him are as nothing, and they are counted to him less than nothing, and vanity. *Job 9. 32. 33. v. 32.* *]* For he is not a man, as I am, that I should answer him, and we should come together in judgement. *v. 3.* *]* Neither is there any days-man between us, that might lay his hand upon us both. 1 *Sam. 2. 25.* *]* If one man sin against another, the Judge shall judge him; but if a man sin against the Lord, who shall intercede for him? *Psa. 113. 5, 6. v. 5.* *]* Who is like unto the Lord our God who dwelleth on high? *v. 6.* *]* Who humbleth himself to behold the things that are in heaven, and in the earth. *Psa. 100. 2, 3. v. 2.* *]* Serve the Lord with gladness, come before his presence with singing. *v. 3.* *]* Know ye that the Lord he is God, it is he that hath made us, and not we our selves; we are his people, and the sheep of his pasture. *Job 22. 2, 3. v. 2.* *]* Can a man be profitable unto God, as he that is wise may be profitable unto himself? *v. 3.* *]* Is it any pleasure to the Almighty that thou art righteous; or is it gain to him, that thou makest thy wayes perfect? *Job 35. 7, 8. v. 7.* *]* If thou be righteous, what giveth thou him, or what receiveth he of thine hand? *v. 8.* *]* Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man. *Luke 17. 10.* *]* So likewise ye, when ye shall have done all these things which are commanded you, say, we are unprofitable servants, we have done that which was our duty to do. *Acts 17. 24, 25. v. 24.* *]* God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands. *v. 25.* *]* Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life and breath, and all things.

II. The first Covenant made with man, was a Covenant of Works (b), wherein Life was promised to Adam; and in him is not of faith, to his Posterity (c), upon condition of perfect and personal but the man obedience (d).

shall live in them. (c) Rom. 10. 5. For Moses describeth the righteousness which is of the Law, that the man which doth these things, shall live by them. Rom. 5. 12. to 20. See page foregoing, Chap 6. Letter f. (d) Gen. 2. 17. But of the Tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely dye. Gal. 3. 10. For as many as are of the works of the Law, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law, to do them.

(e) Gal. 3. 21. III. Man by his Fall having made himself incapable of Life is the Law then by that Covenant, the Lord was pleased to make a second against the promises of God? (e), commonly called the Covenant of Grace: wherein he God forbid; for freely offereth unto sinners Life and Salvation by Jesus Christ, if there had requiring of them Faith in Him that they may be Saved (f), been a Law given, and promising to give unto all those that are ordained unto Life his holy Spirit, to make them willing, and able to be-
 ven life, verily lieve (g).

righteousness should have been by the Law. Rom. 8. 3. For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Rom. 3. 20, 21. v. 20. Therefore by the deeds of the Law, there shall no flesh be justified in his sight, for by the Law is the knowledge of sin. v. 21.] But now the righteousness of God, without the Law, is manifested, being witnessed by the Law and the Prophets. Gen. 3. 15. And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel. Isa. 42. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. (f) Marke 16. 15, 16. v. 15.] And he said unto them, go ye into all the world, and preach the Gospel to every creature. v. 16.] He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. Jcho 3. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Romans 10. 6, 9. v. 6.] But the righteousness which is of faith, speaketh on this wise, Say not in thy heart, Who shall ascend into heaven, that is to bring Christ down from above. v. 9. That if thou shalt confess with thy mouth The Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. Gal. 3. 11. But that no man is justified by the Law in the sight of God, it is evident, for the just shall live by faith. (g) Ezek. 36. 26, 27. v. 26.] A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. v. 27.] And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them. John 6. 44. 45. v. 44.] No man can come unto me, except the Father which hath sent me draw him, and I will raise him up at the last day. v. 45.] It is written in the Prophets, And they shall be all taught of God, every man therefore that hath heard and hath learned of the Father, cometh unto me.

VI. This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death

death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed (b). (b) Heb. 9. 15. 16, 17. v. 15. For this cause he is the mediator

diator of the new Testament, that by means of his death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance. V. 16.] For where a Testament is, there must also of necessity be the death of the Testator V. 17.] for a Testament is of force after men are dead, otherwise it is of no strength at all whilst the Testator liveth. Heb. 7. 22 By so much was Jesus made a surety of a better Testament, Luke 22. 20. Likewise also the cup after Supper, saying, This cup is the New Testament in my blood which is shed for you. 1 Cor. 11. 25. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood, this do ye as oft as ye drink it in remembrance of me.

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel (i): Under the Law it was administred by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Typs and Ordinances delivered to the people of the Jews, all fore-signifying Christ to come (k), which were for that time, sufficient and efficacious through the operation of the Spirit, to instruct and build up the Elect in Faith in the promised Messiah (l), by whom they had full remission of sins, and eternal Salvation: (i) 2 Cor. 3. 6. 7, 8, 9, v. 6.] Who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the

Spirit giveth life. V. 7] But if the ministration of death written and engraven in stones was glorious, so that the Children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; V. 8] How shall not the ministration of the Spirit be rather glorious? V. 9. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. (k) See the 8. 9, 10. Chapters of the Hebrews. Romans 4. 11. And he received the sign of Circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. Col. 2. 11, 12. v. 11.] In whom also ye are Circumcised with the circumcision made with hands, in putting off the body of the sins of the flesh, by the circumcision of Christ v. 12.] Buried with him in Baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. 1 Corinth. 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ the passover is sacrificed for us. (l) Corinth. 10. 1, 2, 3, 4. v. 15] Moreover brethren, I would not that ye should be ignorant, how that all our Fathers were under the cloud, and all passed through the sea. v. 2.] And were all baptized unto Moses in the cloud, and in the sea. v. 3.] And did all eat the same spiritual meat. v. 4.] And did all drink the same spiritual drink, for they drank of the spiritual rock that followed them, and that rock was Christ. Hebrews 11. 13. These all dyed in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. John 8. 56. Your father Abraham rejoiced to see my day, and he saw it, and was glad.

(m) Gal. 3. 7. and is called the Old Testament (m).

8, 9, 14. v. 7.]

Knowyethere-

fore, that they which are of faith, the same are the children of Abraham. v. 8.] And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. v. 9.] So then, they which be of faith, are blessed with faithful Abraham. v. 14.] That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.

(n) Col. 2. 17. VI. Under the Gospel, when Christ the substance (n), was exhibited, which are shadowed, the Ordinances in which this Covenant is dispensed, are the doing of things: preaching of the Word, and the Administration of the Sacraments, of to come, Baptism, and the Lords Supper. (o). Which though fewer in number, but the body and administered with more simplicity, and less outward glory: yet in is of Christ. (o) them it is held forth in more fulness, evidence, and spiritual efficacy (p), Mat. 28. 19, 20. v. 19.] Go ye to all Nations, both Jews and Gentiles (q); and is called the therefore, and teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost. v. 20.] Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. 1 Cor. 11. 23, 24, 25. v. 23.] For I have received of the Lord that which also I have delivered unto you, that the Lord Jesus Christ, the same night in which he was betrayed, took bread, v. 24.] And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. v. 25.] After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (p) Heb. 12. 22, 1028. v. 22.] But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels. v. 23.] To the general assembly and Church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. v. 24.] And to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. v. 25.] See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth: much more shall not we escape, if we turn away from him that speaketh from heaven. v. 26.] Whose voice then shook the earth, but now he hath promised, saying, yet once more I shake: not the earth only, but also the heavens. v. 27.] And this word, yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain. Jer. 31. 33, 34. v. 33.] But this shall be the Covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts. and write it in their hearts, and will be their God, and they shall be my people. v. 34.] and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquities, and I will remember their sin no more. (q) Mat. 28. 19: See Letter (o) immediately foregoing, Eph 2. 15. to 20. v. 15.] Having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain, one new man, so making peace. v. 16.] And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. v. 17.] And came and preached peace to you that were afar off, and to them that were nigh. v. 18.] For through him we both have an access by one Spirit unto the Father. v. 19.] Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

New

New Testament (r). There are not therefore two Cove- (r) *Luke 22. 20.*
nants of Grace, differing in substance, but one and the same, Likewise also
under various Dispensations (s). the cup after
supper, saying,

This cup is the New Testament in my blood, which is shed for you. (s) *Gal. 3. 14* *V. 14*]
That the blessing of Abraham might come upon the Gentiles through Jesus Christ, that we
might receive the promise of the Spirit through faith. *V. 16*] Now to Abraham and his seed
were the promises made, he saith not, And to seeds, as of many, but as of one, and to thy seed,
which is Christ. *Acts 15. 11*. But we believe, that through the grace of our Lord Jesus Christ, we
shall be saved, even as they. *Rom. 3. 21. 22. 23. 30. v. 21*] But now the righteousness of God
without the Law is manifested, being witnessed by the Law and the Prophets. *V. 22*] Even
the righteousness of God which is by faith of Jesus Christ, unto all, and upon all them that
believe, for there is no difference. *V. 23*] For all have sinned and come short of the glory of
God. *V. 30*] Seeing it is one God which shall justify the circumcision by faith, and uncir-
cumcision through faith. *Psal. 32. 1*. Blessed is he whose transgression is forgiven, and whose
sin is covered. *Rom. 3. 6. 16. 17. 23. 24. V. 3*] For what saith the Scripture? Abraham believed
God, and it was counted unto him for righteousness. *V. 6*] Even as David also describeth the
blessedness of the man unto whom God imputeth righteousness without works. *V. 16*]
Therefore it is of faith, that it might be by grace, to the end the promise might be sure, to all
the seed, not to that only which is of the law, but to that also which is of the faith of Abra-
ham, who is the Father of us all. *V. 17*] As it is written, I have made thee a Father of many
Nations, before him whom he believed, even God, who quickneth the dead, and calleth those
things which be not, as though they were. *V. 23*] Now it was not written for his sake alone,
that it was imputed to him. *V. 24*] But for us also, to whom it shall be imputed, if we believe
on him that raised up Jesus our Lord from the dead. *Heb. 13. 8*. Jesus Christ, the same yester-
day, and to day, and for ever.

CHAP. VIII.

Of Christ the Mediator.

IT pleased God, in his eternal purpose, to choose and ordain the Lord (a) *1/a. 42. 1.*
Jesus, his only begotten Son, to be the Mediator between God and Behold my ser-
Man (a); the Prophet (b), Priest (c), and King (d), the Head and Saviour vant whom I
elect, in whom my soul delighteth, I have put my spirit upon him, he shall bring forth judge-
ment to the Gentiles. *1 Pet. 1. 19. 20. V. 19*] but with the precious blood of Christ, as of a
Lamb without blemish, and without spot. *V. 20*] Who verily was fore-ordained before the
foundation of the world, but was manifest in these last times for you. *John 1. 16*. For God
so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should
not perish, but have everlasting life. *1 Tim. 2. 5*. For there is one God, and one Mediator
between God and men, the man Christ Jesus. (b) *Acts 3. 22*. For Moses truly said unto the
fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me,
him shall ye hear in all things, whatsoever he shall say unto you. (c) *Heb. 5. 5; 6. V. 5*] So also
Christ glorified not himself, to be made an high Priest, but he that said unto him, I have anointed
my Son, to day have I begotten thee. *V. 6*] As he saith also in another place, Thou art a Priest
for ever, after the order of Melchisedeck. (d) *Psal. 2. 6*. Yet have I set my King upon my
holy hill of Sion. *Luke 1. 33*. And he shall reign over the house of Jacob for ever, and of his
kingdom there shall be no end.

(e) Ephes. 5. of his Church (e), the Heir of all things (f), and Judge of the
23. For the World (g) : Unto whom he did from all eternity give a Peo-
husband is the ple, to be his seed (h), and to be by him in time Redeemed,
head of the Called, Justified, Sanctified, and Glorified (i).
wife even so

*Christ is the head of the Church, and he is the Saviour of the body. (f) Heb. 1.2. Hath in these last
dayes spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he
made the worlds, (g) Acts 17. 31. Because he hath appointed a day in the which he will judge
the world in righteousness, by the man whom he hath ordained, whereof he hath given assurance
unto all men, in that he hath raised him from the dead. (h) John 17. 6. I have manifested thy
Name unto the men which thou gavest me out of the world, thine they were, and thou gavest them
me, and they have kept thy word. Psal. 2. 30. A seed shall serve him, it shall be accouged to the
Lord for a generation. Isa. 53. 10. Yet it pleased the Lord to bruise him, he hath put him to
grief, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his
dayes, and the pleasure of the Lord shall prosper in his hands. (i) Tim. 2. 6. Who gave himself
a ransom for all, to be testified in due time. Isa. 55. 4. 5. V. 4.] Behold I have given him for a wit-
ness to the people, a leader and commander to the people. V. 5.] Behold, thou shalt call a Nation
that thou knowest not, and Nations that know not thee shall run unto thee, because of the Lord thy
God, and for the holy one of Israel, for he hath glorified thee. 1 Cor. 1. 30. But of him are ye in
Christ Jesus, who of God is made unto us wisdom, and righteousness, & sanctification and redemption*

(k) John 1. 1. 14. II. The Son of God, the second Person in the Trinity, be-
v. 1.] In theing very and eternal God, of one substance, and equal with the
beginning was Father, did, when the fulness of time was come, take upon
the Word, and him mans nature (k), with all the Essential properties, and
the Word was common infirmities thereof, yet, without sin (l) : being con-
with God, and ceived by the Power of the holy Ghost in the womb of the
the Word was God. V. 14 Virgin Mary, of her substance (m). So that, two whole, per-
And the Word sect and distinct Natures, the God-head and the Man-hood,
was made flesh, were inseparably joyned together in one Person, without
and dwelt
among us, and we beheld his glory, the glory as of the only begotten of the Father, full of
grace and truth. 1 John 5. 20. And we know that the Son of God is come, and hath given us an
understanding, that we may know him that he is true, and we are in him that is true, even in
his Son Jesus Christ, this is the true God, and eternal life. Phil. 2. 6. Who being in the form of
God, thought it no robbery to be equal with God. Gal. 4. 4 But when the fulness of the time
was come, God sent forth his Son made of a woman, made under the law. (l) Heb. 2. 14, 16, 17.
v. 14.] Forasmuch then as the children are partakers of flesh and blood, be also himself took
part of the same, that through death he might destroy him that had the power of death, that is,
the devil. V. 16.] For verily he took not on him the nature of Angels, but he took on him the
seed of Abraham. V. 17:] Wherefore in all things it behoved him to be made like unto his brethren,
that he might be a merciful and faithful high Priest in things pertaining to God, to make
reconciliation for the sins of the people. Heb. 4. 15. For we have not an high priest who cannot
be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet
without sin. (m) Luke 1. 27, 31, 35. v. 27.] To a Virgin, espoused to a man whose name was
Joseph, of the house of David, and the Virgins name was Mary. V. 31.] And behold thou shalt
conceive in thy womb, and bring forth a son, and shalt call his name Jesus. V. 35.] And the
Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the
Highest shall overshadow thee, therefore also that holy Thing which shall be born of thee, shall
be called the Son of God. Gal. 4. 4. See letter (k) immediately foregoing,

Conversion, Composition, or confusion (*n*). Which person (*n*) Luke 31: 35. See the is very God, and very Man, yet one Christ the only Mediator, between God and Man (*o*). foregoing ver. Col. 2. 9. For

in him dwelleth all the fulnesse of the God-head bodily. Rom. 9. 5. Whose are the Father, and of whom, as concerning the flesh, God came, who is over all, Christ blessed for ever, Amen. 1 Peter 3. 18. For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. 1 Tim. 3. 16. And without contraversion, great is the mystery of Godliness, God was manifest in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory. (*o*) Rom. 1. 3, 4. v. 3.] Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh. V. 4.] Declared to be the Son of God, with power according to the Spirit of holiness, by the resurrection from the dead, 1 Tim. 2. 5. For there is one God, and one Mediator between God and man, the man Christ Jesus.

III. The Lord Jesus, in his humane nature thus united to the Divine, was sanctified and anointed with the holy Spirit (*p*) Ps. 45. 7. Thou lovest above measure (*p*), having in him all the Treasures of Wisdom and Knowledge (*q*), in whom it pleased the Father that and hastest all fulness should dwell (*r*); to the end, that being holy, harmless, undefiled, and full of Grace and Truth (*s*), he might therefore God be thorowly furnished to execute the office of a Mediator and thy God hath Surety (*t*): Which office he took not unto himself, but was anointed thee thereunto called by his Father (*u*), who put all Power and with the oyl of gladness above thy fellows Job. 3. 34. Judgement into his hand, and gave him commandment to execute the same (*).

God hath sent speaketh the words of God, for God giveth not the spirit by measure unto him. (*q*) Col. 2. 3. In whom are hid all the treasures of wisdom and knowledge. (*r*) Col. 1. 19. For it pleased the Father, that in him should all fulness dwell. (*s*) Heb. 7. 26. For such an high Priest became us, who was holy, harmless, undefiled, separat from sinners, and made higher than the heavens. John 1. 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of Grace and truth. (*t*) Acts 10. 38. How God anointed Jesus of Nazareth, with the holy Ghost, and with power, who went about doing good, healing all that were oppressed of the devils, for God was with him. Heb. 12. 24. And to Jesus the Mediator of the new Covenant, and to the blood of sprinkling that speaketh better things than that of Abel. Heb. 7. 22. By so much was Jesus made a surety of a better Testament (*u*) Heb. 5. 4, 5. v. 4.] And no man taketh this honour unto himself, but he that was called of God, as was Aaron. V. 5.] So also Christ Glorified not himself, to be made an high Priest, but he that said unto him, Thou art my Son, to day have I begotten thee. (*) John 5. 21, 27. V. 22.] For the Father judgeth no man, but hath committed all judgement unto the Son. V. 21] and hath given him authority to execute judgement also, because he is the Son of man, Matth. 28. 18. And Jesus came and spake unto them, saying, All power is given unto me, in heaven and in earth. Acts 2. 36. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus whom ye have crucified, both Lord and Christ.

IV. This office, the Lord Jesus did most willingly un-

(w) *Plal. 40. 7.* *dertake (x);* which that he might discharge, he was made under the Law (y), and did perfectly fulfill it (z), endured most grievous torments said I, *Lo I come* immediately in his Soul (a), and most painful sufferings in his Body in the volume (b): was crucified, and died. (c): was buried, and remained under the power of death; yet saw no corruption (d). On the third day he is written of arose from the dead (e), with the same body in which he suffered (f), me, v. 8.] *I de* with which also he ascended into Heaven, and there sitteth at the right hand of his Father (g), making intercession (h), *will, O my God,*

yea, thy law is within my heart. Heb. 10. 5, to 11. v. 5.] Wherefore when he cometh into the world, he saith, *Sacrifice and offering thou wouldst not, but a body hast thou prepared me, v. 6*] In Burnt-offerings and sacrifices for sin, thou hast had no pleasure, v. 7.] Then said I, *Lo I come,* in the volume of thy book it is written of me, *to do thy will, O God, v. 8.*] Above, when he said, *Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldst not, neither hadst pleasure therein, which are offered by the law, v. 9.*] Then said he, *Lo I come to do thy will* (O God) he taketh away the first, that he may establish the second, v. 10.] *By the which will we are sanctified* through the offering of the body of Jesus Christ once for all, John 10. 18. No man taketh it from me, but *I lay it down of myself;* I have power to lay it down, and I have power to take it up again; this commandment have I received of my Father. Phil. 2. 8. And being found in fashion as a man, he *humiled himself,* and became obedient unto death, even the death of the crosse. (y) Gal. 4. 4. But when the fullness of the time was come, God sent forth his Son, made of a woman, *made under the law.* (z) Mat. 3. 15. And Jesus answering, said unto him, Suffer it to be so now, for thus it *becometh us to fulfill all righteousness;* then he suffered him. Mat. 5. 17. Think not that I am come to destroy the Law, or the Prophets, I am not come to destroy but to fulfill. (a) Mat. 26. 37, 38. v. 37] And he rook with him Peter, and the two sons of Zebedee, and began to be *sorrowful and very heavy.* v. 38] Then saith he unto them, *My soul is exceeding sorrowful, even unto death, tarry ye here and watch with me.* Luke 22. 44. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground. Mat. 27. 46. And about the ninth hour, Jesus cryed with a loud voice, saying, *Eli, Eli, lamasabachani,* that is to say, *My God, my God, why hast thou forsaken me?* (b) Mat. 36, 27. Chapters. (c) Phil. 2. 8. See the last Scripture in (x) immediately foregoing. (d) Acts 2. 23, 24, 27. v. 23.] Him being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands, *have crucified and slain.* v. 24.] Whom God hath raised up, having looked the *pains of death,* because it was not possible that he should be holden of it, v. 27.] Because thou wilt *not leave my soul in hell,* neither wilt thou suffer thine holy one to see corruption, Acts 13. 37. But he whom God raised again, *saw no corruption.* Rom. 6. 9. Knowing that Christ being raised from the dead, dieth no more, death hath *no more dominion over him.* (e) 1 Cor. 15. 3, 4. v. 3.] For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, v. 4.] And that he was buried, and *that he rose again* the third day, according to the Scripture. And that he was seen of *Cephas,* then of the twelve. (f) John 20. 25, 27. v. 26.] The other disciples therefore said unto him, We have seen the Lord, but he said unto them, Except I shall see *in his hands* the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe, v. 27.] Then said he to Thomas, Reach hither thy finger, and *behold my bands,* and reach hither thy hand, and thrust it into my side, and be not faithlesse, but believing. (g) Mark. 16. 19. So then after the Lord had spoken unto them, he was received up into heaven, and *sate on the right hand of God.* (h) Rom. 8. 34 Who is he that condemneth, it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also *maketh intercession for us.* Heb. 9. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven it self, now to *appear in the presence of God for us.* Heb. 7. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, (seeing he ever liveth to make intercession for them. and

and shall return to judge men, and Angels, at the end of the (i) *Rom. 14. 9, 10. v. 9.*] For World (i). *to this end*

Christ both died and rose, and revived, that he might be Lord both of the dead and the living. V. 10. But why dost thou judge thy brother, or why dost thou set thy brother at naught? we shall all stand before the judgement seat of Christ. Acts 1. 11. Which also said, Ye man of Galilee, why stand ye gazing up into heaven? the same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go in to heaven. Acts 10. 42. And he commanded us to preach unto the people, and to testify that it was he, which was ordained of God, to be the Judge of the quick and dead. Mat. 13. 40, 41, 42. v. 40.] As therefore the tares are gathered and burnt in the fire, so shall it be in the end of this world, v. 41.] The Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity. v. 42] And shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth. Jude 6. and the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. 2 Pet. 2. 4. For if God spared not the Angels that sinned, but cast them down into hell, and delivered them into chains of darkness, to be reserved unto judgement.

V. The Lord Jesus by his perfect obedience and sacrifice of (k) *Rom 5. 19.* himself, which he, through the eternal Spirit once offered up *For as by one* unto God, hath fully satisfied the justice of his Father (k) ; *mans disobedience many* and purchased, not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven for all those whom the Father hath given unto him (l). *in were made sinners, so by the the obedience of one shall ma-*

ny be made righteous, Heb. 9. 14, 16. v. 14] How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge the conscience from dead works to serve the living God. v. 16] For where a testament is, there must also of necessity be the death of the Testator; Heb. 10. 14. For by one offering he hath perfected for ever them that are sanctified. Eph. 5. 2. And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour. Rom. 3. 25, 26. v. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God. v. 26] To declare, I say, at this time his righteousness that he might be just, and the justifier of him that believeth in Jesus. (l) *Dan. 9. 24, 26, v. 24*] Seventy weeks are determined upon thy people, upon thy holy City, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most holy. v. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the Prince that shall come shall destroy the City and the Sanctuary, and the end thereof shall be with a flood; and unto the end of the war desolations are determined. Col. 1. 19. 20 v. 19] For it pleased the Father, that in him should all fulness dwell. v. 20] And having made peace through the blood of his Cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. Eph. 1. 11, 14. v. 11] In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the Counsel of his own will. v. 14] Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. John 17. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Heb. 9. 12, 15. v. 12] Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. v. 15] And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in and by those Promises, Types and Sacrifices, wherein he was revealed, and signified to be the seed of the Woman, which should bruise the Serpents head: and the Lamb slain from the beginning of the World; being yesterday, and to day the fulness of same, and for ever (m).
the time was

come, God sent forth his Son made of a woman, made under the law. v. 5.] To redeem them that were under the Law, that we might receive the adoption of sons. Gen. 3. 15. And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise its heel. Rev. 13. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world. Heb. 13. 8, Jesus Christ, the same yesterday, and to day, and for ever,

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self (n): yet by reason of the unity of the Person, that which See letter K, is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature (o).
second, 1 Pet. 3.

1. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit. (o) Acts 20. 28. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. John 3. 13. And no man hath ascended up to heaven but he that came down from heaven, even the son of man, which is in heaven: 1 John 3. 16. Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.

(p) John 6. 37; VIII. To all those for whom Christ hath purchased Redemption. v. 37. All demption, he doth certainly and effectually apply, and communicate the same (p), making intercession for them (q), and therefore giveth me, revealing unto them, in, and by the Word, the mysteries of shall come to me, and him that cometh to me, I will in no wise cast out. v. 39. And this is the fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. John 10. 15, 16. v. 15.] As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. v. 16.] And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. (q) 1 John 2. 1. 2. v. 1.] My little children, these things I write unto you, that ye sin not, and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. v. 2.] And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Rom. 8. 34. Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

salvation (r), effectually perswading them by his Spirit, to believe and obey, and governing their hearts, by his Word and Spirit (f), overcoming all their enemies by his Almighty Power and Wisdom, in such manner, and wayes, as are most consonant to his wonderful and unsearchable dispensation (t).

(r) John 15. 13.
15. 13.] Greater love hath no man then this, that a man lay down his life for his friends.

v. 15.] Henceforth I call you not servants, for the servant knoweth not what his Lord doth, but I have called you friends, for all things that I have heard of my Father, I have made known unto you. Ephes. 1. 7, 8, 9. v. 7.] In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. v. 8.] Wherein he hath abounded towards us, in all wisdom and prudence, v. 9.] Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself. John 17. 6. I have manifested thy Name unto the men which thou gavest me out of the world, thine they were, thou gavest them me, and they have kept thy Word. (f) John 14. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Heb. 12. 2. Seeking unto Jesus, the Author and finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God. 2 Cor. 4. 13. We have the same spirit of faith, according as it is written, I believe, and therefore have I spoken, we also believe, and therefore speak. Rom. 8. 9, 14. v. 9.] But ye are not in the flesh, but in the spirit, if so be, that the Spirit of God dwell in you, now if any man have not the Spirit of Christ, he is none of his. v. 14.] For as many as are led by the Spirit of God, they are the sons of God. Rom. 15. 18, 19. v. 18.] For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word. v. 19.] Through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem, and round about to Illyricum, I have fully preached the Gospel of Christ. John 17. 17. Sanctifie them through thy truth, thy Word is truth. (2) Psalm 110. 1. The Lord said unto my Lord, sit thou at my right hand, till I make thine enemies thy footstool. 1 Cor. 15. 25, 26. v. 25.] He must reign till he hath put all enemies under his feet. v. 26.] The last enemy that shall be destroyed, is death. 1st. 4. 2, 3. v. 2.] But unto you that fear my Name, shall that sun of righteousness arise, with healing in his wings, and ye shall go forth, and grow as calves of the stall. v. 3.] And ye shall tread down the wicked, for they shall be as thers under the soles of your feet, in the day that I shall do this, saith the Lord of hosts. Col. 2. 15. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

CH A P I X.

Of Free-will.

GOD hath indued the Will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evil (a).

(a) Mat 17. 12
But I lay unto you, that Elias is come already,

and they knew him not, but have done unto him whatsoever they listed, likewise also shall the Son of man suffer of them. James 1. 14. But every man is tempted when he is drawn away of his own lust, and enticed. Deut. 30. 19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that both thou and thy seed may live,

(b) *Ecc. 7. 29.* II. Man, in his state of innocence, had freedom, and power, to do this onely will, and to do that which was good, and well-pleasing to God (b); have I found, but yet mutably, so that he might fall from it (c). that God hath made man upright, but they have sought out many inventions. *Gen. 1. 26.* And God said, Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowls of the air, and over the catel, and over all the earth, and over every creeping thing that creepeth upon the earth. (c) *Gen. 2. 16, 17. v. 16.* And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat. *v. 17.* But of the tree of the knowledge of good and evil, thou shalt not eat, for in the day that thou eatest thereof, thou shalt surely die. *Gen. 3. 6.* And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

(d) *Rom. 5. 6.* III. Man by his fall into a state of sin, hath wholly lost all ability. For when we try of Will to any spiritual good accompanying salvation (d): so as, were we without a natural man, being altogether averse from that good (e), and dead in our strength, in sin (f), is not able, by his own strength, to convert himself, or to due time Christ prepare himself thereunto (g).

ungodly. *Rom. 8. 7.* Because the carnal minde is enmity against God, for it is not subject to the Law of God, neither indeed can be. *John. 15. 5.* I am the vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing. (e) *Rom. 3. 10, 12. v. 16.* As it is written, there is none righteous, no not one. *v. 12.* They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one. (f) *Eph. 2. 1, 5. v. 1.* And you hath he quickened, who were dead in trespasses and sins. *v. 5.* Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved. *Col. 2. 13.* And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. (g) *John 6. 44, 65. v. 44.* No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day. *v. 65.* And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. *Eph. 2. 2, 3, 4, 5. v. 2.* Wherein in times past, we walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience. *v. 3.* Among whom also we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh, and of the minde, and were by nature the children of wrath, as others. *v. 4.* But God who is rich in mercy, for his great love wherewith he loved us. *v. 5.* Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved. *1 Cor. 2. 14.* But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. *Tim. 3: 3, 4, 5. v. 3.* For we our selves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another. *v. 4.* But after that the kindness and love of God our Saviour toward man appeared, *v. 5.* Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost.

IV. When God converts a sinner, and translates him into the state of grace, he freeeth him from his natural bondage under

der sin (*b*); and by his grace alone, enables him freely to will, (*b*) *Col. 1. 13.* and to do that which is spiritually good (*i*); yet so, as that by Who hath de- reason of his remaining corruption, he doth not, perfectly, nor livered us from oniy, will that which is good, but doth also will that which is the power of evil (*k*). darknets, and hath translated

us into the Kingdom of his dear Son; *Jobn 8. 34. 36. vi. 34.* Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin. *v. 36*] If the Son therefore shall make you free, ye shall be free indeed. (*i*) *Phil. 2. 13.* For it is God that worketh in you both to will and to do, of his good pleasure. *Rom. 6. 18, 22. v. 18.*] Being then made free from sin, ye became the servants of righteousness. *v. 22.*] But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end, everlasting life. (*k*) *Gal. 5. 17.* For the flesh lusteth against the spirit, and the spirit against the flesh &c, these are contrary the one to the other, so that ye cannot do the things that ye would. *Rom. 7. 15, 18, 19, 21, 23. v. 15.*] For that which I do, I allow not, for what I would, that do I not, but what I hate, that do I. *v. 18*] For I know that in me, that is, in my flesh, dwelleth no good thing, for to will is present with me, but how to perform that which is good, I find not. *v. 19.*] For the good that I would, I do not, but the evil which I would not, that I do. *v. 21.*] I find then a law, that when I would do good, evil is present with me. *v. 23.*] But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

V. The will of man is made perfectly, and immutably free (*l*) *Eph. 4. 13.* to do good alone, in the state of Glory only (*l*). Till we all come in the

unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, *Heb. 12. 23.* To the general assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. *1 Jobn 3. 2.* Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him, for we shall see him as he is. *Jude 24.* Now unto him that is able to keep you from falling, and to present you faultlesse before the presence of his glory, with exceeding joy.

CHAP. X.

Of Effectual Calling.

ALl those whom God hath predestinated unto life, and (*a*) *Rom. 8.* those only, he is pleased in his appointed and accepted *30.* Moreover, time, effectually to call (*a*), by his Word and whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. *Rom. 11. 7.* What then, Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. *Ephes. 1. 10, 11. v. 10.*] That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are in the earth, even in him. *v. 11.* In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will.

(b) 2 *Thes.* 3. 13. Spirit (b), out of that state of sin and death, in which they are by nature, to Grace and Salvation by Jesus Christ (c); enlightning their 14. v. 13.] We are bound to mindes, Spiritually and savingly to understand the things of God (d); give thanks al- taking away their heart of stone, and giving unto them an heart of way to God for flesh (e); renewing their wills, and by his Almighty power determining you. brethren, them to that which is good (f), and effectually drawing them to Jesus beloved of the Lord, because Christ (g): yet so, as they come most freely, being made willing God hath from.

the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth, v. 14.] Whereunto he called you by our Gospel, to the obtaining of the glory of the Lord Jesus Christ. 2 *Cor.* 3. 3, 6. v. 3.] For as much as ye are manifestly declared to be the Epistle of Christ, ministred by us written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart. v. 6.] Who also made us able ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. (c) *Rom.* 8. 2. For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and death. *Ephes.* 2. 1, to 6. v. 1.] And you hath he quickened, who were dead in trespasses and sins, v. 2.] Wherein in times past ye walked, according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience, v. 3.] Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others. v. 4.] But God who is rich in mercy, for his great love wherewith he loved us, v. 5.] Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved) 2 *Tim.* 1. 9, 10, v. 9.] Who hath saved us, and called us with an holy calling, nor according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. v. 10.] But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, (d) *Acts* 26. 18. To open their eyes, and to turn them from darknesse to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance amongst them which are sanctified by faith that is in me. 1 *Cor.* 2. 10, 12. v. 10.] But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. v. 12.] Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. *Ephes.* 1. 17, 18, v. 17.] That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him, v. 18.] The eyes of your understanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, (e) *Ezek.* 36. 26. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (f) *Ezek.* 11. 19. And I will give them one heart, and I will put a new spirit within you, and I will take away the stony heart out of their flesh, and will give them an heart of flesh. *Phil.* 2. 13. For it is God that worketh in you, both to will, and to do of his good pleasure. *Deu.* 30. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart, with all thy soul, that thou mayest live. *Eze.* 36. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my Judgements, and do them. (g) *Ephes.* 1. 19. And what is the exceeding greatnesse of his power to us-ward who believe according to the working of his mighty power. *John* 6. 44, 45, v. 44.] No man can come to me, except the Father (which hath power) draw him, and I will raise him up at the last day. v. 45.] It is written in the Prophets, And they shall be all taught of God, every man therefore that hath heard, and hath learned of the Father, cometh unto me..

by his grace (b).

(b) Cant. 1.4.

Draw me, we will run after thee. *Psal.* 110. 3. Thy people shall be willing in the day of thy power, in beauties of holiness, from the womb of the morning, thou hast the dew of thy youth. *John* 6. 37. All that the Father giveth me, shall come to me, and him that cometh unto me, I will in no wise cast out. *Rom.* 6. 16, 17, 18. v. 16] Know ye not, to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness. *V.* 17] But God be thanked that ye were the servants of sin, but ye have obeyed from the heart the form of doctrine which was delivered you. *V.* 18] being then made free from sin, ye became the servants of righteousness.

II. This effectual Call is of Gods free and special grace alone, not (i) 2. Tim. 1. from any thing at all foreseen in man (i), who is altogether passive 9. Who hath therein, untill being quickned and renewed by the holy Spirit (k), saved us, and he is thereby enabled to answer this Call, and to embrace the grace offered, and conveyed in it (l). called us with an holy calling not according

to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. *Tit.* 3. 4, 5. v. 4] But after that the kindness and love of God our Saviour toward man appeared. *V.* 5] Not by works of righteousness which we have done, but according to his own mercy, he saved us by the washing of regeneration, and renewing of the holy Ghost. *Eph.* 2. 4, 5, 8, 9. v. 4] But God who is rich in mercy, for his great love wherewith he loved us. *V.* 5. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved) *V.* 8.] For by grace are ye saved through faith, and that not of your selves, it is the gift of God. *V.* 9] Not of works, lest any man should boast. *Rom.* 9. 11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. (k) 1 Cor. 2. 14: But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are Spiritually discerned. *Rom.* 8. 7. Because the carnal minde is enmity against God, for it is not subject to the Law of God, neither indeed can be. *Eph.* 2. 5. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved.) (l) *John* 6. 37. All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out. *Ezek.* 36. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. *John.* 5. 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

III. Ele& infants, dying in infancy, are regenerated and saved by Christ through the Spirit (m), who worketh (m) Luke 18. 15, 16. v. 15] And they brought unto him also infants, that he should touch them, but when his Disciples saw it, they rebuked them. *V.* 16] But Jesus called them unto him, and said, suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. *Acts* 2. 38, 39. v. 38] Then Peter said unto them, repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. v. 39] For the promise is to you, and to your Children, and, to all that are afar off, even as many as the Lord your God shall call. *John* 3. 3, 5. v. 3.] Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. v. 5] Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God. 1 *John* 5. 12. he that hath the Son, hath life, but he that hath not the Son of God, hath not life. *Rom.* 8. 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you; now if any man have not the Spirit of Christ, he is none of his. when

when, and where, and how he pleaseth (*n*). So also are all other elect persons who are incapable of being outwardly called (*n*) *John* 3. by the Ministry of the Word (*o*).

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit. (*o*) *1 John* 5. 12. He that hath the Son, hath life, but he that hath not the Son of God, hath not life. *Acts* 4. 12. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.

IV. Others, not elected, although they may be called by (*p*) *Mat.* 22. the Ministry of the Word (*p*), and may have some common operations of the Spirit (*q*), yet they never truly come unto Christ, and therefore cannot be saved (*r*): much less can men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame say to me in their lives according to the light of Nature, and the Law of that day, Lord, that Religion they do profess (*s*). And, to assert and maintain that

*in thy Name? and in thy Name have cast out devils, and in thy Name done many wonderful works? Mat. 13. 20, 21. v. 20.] But he that received the seed into stony places, the same is he that heareth the Word, and even with joy receiveth it. V. 21] Yet hath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth because of the Word, by and by he is offended. Heb. 6. 4, 5. v. 4] For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the holy Ghost. V. 5] And have tasted the good Word of God, and the powers of the world to come. (r) John 6. 64, 65, 66, v. 64] But there are some of them that believe: not, for Jesus knew from the beginning, who they were that believed not, and who should betray him. V. 65] And he said, Therefore say I unto you, that no man can come unto me, except it were given unto him of my Father. V. 66] From that time many of his Disciples went back, and walked no more with him. John 8. 24. I said therefore unto you, that you shall dye in your sins, for if you believe not that I am he, you shall dye in your sins. (s) *Acts* 4. 12: Neither is there Salvation in any other, for there is none other name under heaven given amongst men, whereby we must be saved. John 14. 6. Jesus saith unto him, I am the way, the truth, and the life, no man cometh unto the Father, but by me. Eph. 2. 12. That at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. John 4. 22. Ye worship ye know not what, we know what we worship, for salvation is of the Jews. John 17. 3. This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.*

tain, that they may, is very pernicious, and to be detest-^(t) 2 John 9.
ed (t). 10. 11. v. 9]

Whoſoever
transgreſſeth

and abides not in the doctrine of Chriſt, hath not God; he that abideth in the doctrine of Chriſt, he hath both the Father and the Son. v. 10] If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed. v. 11] For he that biddeth him God ſpeed, is partaker of his evil deeds. Cor 16. 22. If any man love not the Lord Jeſus Chriſt, let him be *Anathema, Maranatha.* Gal. 1. 6, 7, 8. v. 6] I marvel that you are ſo ſoon removed from him that called you into the Grace of Chriſt unto another Goſpel. v. 7] Which is not another, but there be ſome that trouble you, and would pervert the Goſpel of Chriſt, v. 8] But though we, or an Angel from heaven, preach any other Goſpel unto you, than that which we have preached unto you, let him be accuſed.

CHAP. XI.

Of Juſtification.

THose whom God effectually calleth, he alſo freely juſtifieth (a): not, by infuſing righteouſneſſe into them, (a) Rom. 9. but by pardoning their ſins, and by accounting and acce- 30. Moreover, ting their perſons as righteous; not, for any thing wrought whom he in them, or done by them, but for Chriſts ſake alone; nor, predeſtinated by imputing ſaith it ſelf, the act of believing or any other called, and evengelical obedience, to them, as their righteouſneſſe; but whom he alſo by imputing the obedience and ſatisfaction of Chriſt unto called, them he alſo juſtified, and whom he juſtified, them he alſo glorified: Rom. 3. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.

(b) Rom. 4. 5, them (b), they receiving, and resting on him and his righteousness, 7, 8. v. 5.] *teousness by faith; which faith, they have, not of themselves.* Now to him it is the gift of God (c).
that worketh

not, but believeth on him that *justifieth the ungodly, his faith is counted for righteousness.* v. 6.] Even as David also describeth the blessedness of the man, unto whom God *imputeth righteousness without works,* v. 7.] *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.* v. 8.] *Blessed is that man to whom the Lord will not impute sin.* 1 Cor. 5. 19, 21. v. 19.] To wit, that God was in Christ, reconciling the world unto himself, *not imputing their trespasses* unto them, and hath committed unto us the word of reconciliation, v. 21.] For he hath made him to be sin for us, who knew no sin, that we might be made the *righteousness of God in him.* Rom. 3. 22, 24, 25, 27, 28. v. 22.] *Even the righteousness of God, which is by faith of Jesus Christ* unto all, and upon all them that believe, for there is no difference. v. 24.] *Being justified freely, by his grace, through the redemption that is in Christ Jesus.* v. 25.] Whom God hath set forth to be a *propitiation through faith in his blood,* to declare his *righteousness for the remission of sins* that are past, through the forbearance of God, v. 27.] Where is boasting then, by what law of works, but *by the law of faith?* v. 28.] Therefore we conclude, that a man is justified *by faith, without the deeds of the law.* Tit. 3. 5, 7. v. 5.] *Not by works of righteousness, which we have done, but according to his mercy* he saved us, by the washing of regeneration, and renewing of the Holy Ghost. v. 7.] *That being justified by his grace,* we should be made heirs according to the hope of eternal life, Eph. 1. 7. In whom we have *redemption through his blood, the forgiveness of sins* according to the riches of his grace. Jer. 23. 6. In his days shall Judah be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, *The Lord our righteousness,* 1 Cor. 1. 30, 31. v. 30.] But of him are ye in Christ Jesus, who of God, is made unto us, *wisdom, and righteousness, and sanctification, and redemption.* v. 31.] That according as it is written, He that glorifieth, *let him glory in the Lord.* Rom. 5. 17, 18, 19. v. 17.] For if by one mans offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness *shall reign in life, by one, Jesus Christ.* v. 18.] Therefore as by the offence of one, judgment came upon all men to condemnation, even so *by the righteousness of one, the free gift came upon all men to justification of life.* v. 19.] For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous. (c) Acts 10. 44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. Gal. 2. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the law, for by the works of the law shall no flesh be justified, Phil. 3. 9. And be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Acts 13. 38, 39. v. 38.] Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. v. 39.] And by him all that believe are justified, from all things, which ye could not be justified by the law of Moses, Eph. 2. 7, 8 v. 7.] That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus, v. 8.] For by grace are ye saved through faith, and that not of your selves, it is the gift of God.

(d) John 1. 12. I I. Faith, thus receiving and resting on Christ, and his righteousness, But as many as righteousness, is the alone instrument of justification (d); yet is received by him, to it not alone in the person justified, but is ever accompanied with power to become the sons of God, even to them that believe on his name. Rom. 3. 28. Therefore we conclude, that a man is justified by faith, without the deeds of the law. Rom. 5. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

panied with all other saving graces, and is no dead faith, but work-
eth by love (e). (e) Jam. 2. 17. 22. 26. v. 17.]

if it hath not works, is dead being alone. v. 22. Seest thou how faith wrought with his works and by works was faith made perfect. v. 26.] For as the body without the spirit is dead, so faith without works is dead also. Gal. 5. 6. For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

III. Christ by his obedience, and death, did fully discharge the debt (f) Rom. 5. 8. of all those that are thus justified, and did make a proper, real, and full satisfaction to his Fathers Justice in their behalf (f). Yet, in as much as he was given by the Father, for them (g); and his obedience and satisfaction accepted in their stead (h); and both freely, not for any thing in them; their Justification is only of free Grace (i); that both the exact justice, and rich grace

Christ died for us. v. 9.] Much more then being justified by his blood, we shall be saved from wrath through him. v. 10.] For if when we were enemies we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life. v. 19.] For as by one mans disobedience many were made sinners, even so by the obedience of one, shall many be made righteous. 1 Tim. 2. 5, 6. v. 5.] For there is one God, and one Mediator between God and man, the man Christ Jesus. v. 6.] Who gave himself a ransom for all, to be testified in due time, Heb. 10. 10, 14. v. 10.] By the which will we are sanctified, through the offering of the body of Jesus Christ once for all: v. 14.] For by one offering he hath perfected for ever them that are sanctified. Dan. 9. 24, 26. v. 24.] Seventy weeks are determined upon my people, and upon this holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. v. 26.] And after threecore and two weeks, shall Messiah be cut off, but not for himself, and the people of the prince that shall come, shall destroy the City and the Sanctuary, and the end thereof shall be with a flood, and unto the end of the war, desolations are determined. Isa. 53. 4, 5, 6, 10, 11, 12. v. 4.] Surely he hath born our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. v. 5.] But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. v. 6.] All we, like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. v. 10.] Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. v. 11.] He shall see of the travail of his soul, and shall be satisfied, by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. v. 12.] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors. (g) Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (h) 2 Cor. 5. 12. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, Mat. 3. 17. And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased. Eph. 5. 2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savour. (i) Rom. 3. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus. Eph. 1. 7. In whom we have redemption by his blood, the forgiveness of sins, according to the riches of his grace.

(k) Rom. 3. 26. of God, might be glorified in the justification of sinners (k).
 To declare, I
 say, at this time, his righteousness, that he might be just, and the justifier of him that believeth in
 Jesus, Ephes. 1. 7. That in the ages to come he might shew the exceeding riches of his grace, in
 his kindness towards us, through Jesus Christ.

IV. God did, from all eternity, decree to justify all the
 (l) Gal. 3. 8. Elect (l), and Christ did, in the fulness of time, dye for their
 And the Scrip ture foreseeing sins, and rise again for their justification (m): neverthelesse,
 that God would they are not justified, untill the holy Spirit doth in due time
 justify the bea- actually apply Christ unto them (n).
 then through

faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.
 1 Pet. 1. 2, 19, 20. v. 2.] Elect, according to the fore-knowledge of God the Father, through justifi-
 cation of the spirit, unto obedience, and sprinkling of the blood of Jesus Christ, v. 19] But
 with the precious blood of Christ, as of a lamb without blemish, and without spot, v. 20.] Who
 verily was fore-ordained before the foundation of the world, but was manifest in these last times
 for you. Rom. 8. 30. Moreover, whom he did predestinate, them he also called, and whom he cal-
 led, them he also justified, and whom he justified, them he also glorified. (m) Gal. 4. 4 But when
 the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.
 1 Tim. 2. 6. Who gave himself a ranfome for all, to be testified in due time, Rom. 4. 25. Who
 was delivered for our offences, and was raised again for our justification. (n) Col. 1. 21, 22.
 v. 21] And them that were sometimes alienated, and enemies in your mind by wicked works,
 yet now hath he reconciled, v. 22.] In the body of his flesh, through death, to present you holy, and
 unblameable, and unprovable in his sight. Gal. 2. 16. See letter (c) immediately foregoing.
 Tit. 3. 4, 5, 6, 7. v. 4] But after that the kindness and love of God our Saviour toward man ap-
 peared, V. 5.] Not by works of righteousness, which we have done, but according to his mercy he
 saved us, by the washing of regeneration, and renewing of the holy Ghost v. 6.] Which he shed on
 us abundantly, through Jesus Christ our Saviour, v. 7.] That being justified by his grace, we
 should be made heirs according to the hope of eternal life.

V. God doth continue to forgive the sins of those that are
 (o) Mat. 6. 12. And forgive us justified (o): and, although thy can never fall from the state of
 our debts, as we Justification (p); yet they may by their sins fall under Gods sa-
 forgive our therly displeasure, and not have the light of his countenance
 debtors, 1 John restored unto them, untill they humble themselves, confesse
 1. 7, 9 v. 7.] But
 if we walk in the light, as he is in the light, we have fellowship one with another, and the
 blood of Jesus Christ his Son, cleanseth us from all sin v. 9.] If we confesse our sins, he is faithful,
 and just to forgive our sins, and to cleanse us from all unrighteousnesse. 1 John 2. 1, 2. v. 1.] My
 little children, these things I write unto you, that ye sin not, and if any man sin, we have an Ad-
 vocate with the Father, Jesus Christ the righteous, v. 2.] And he is the propitiation for our sins,
 and not for ours only, but also for the sins of the whole world. (p) Luke 22. 32. But I have
 prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren:
 1 Job 10. 8 And I give unto them eternal life, and they shall never perish, neither shall any man
 pluck them out of my hand, Heb. 10. 14. For by one offering he hath perfected for ever, them that
 are sanctified.

their

their sins, beg pardon, and renew their faith and repentance (q) (q) Ps. 89. 31.

If they break my statutes, and keep not my commandments, v. 32.] Then will I visit their transgressions with the rod, and their iniquity with stripes, v. 33.] Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail: Psalm 51. 7, to 13. v. 7.] Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than the snow, v. 8.] Make me to hear joy and gladness, that the bones which thou hast broken may rejoice, v. 9.] Hide thy face from my sins, and blot out all my iniquities. v. 10.] Create in me a clean heart, O God, and renew a right spirit within me, v. 11.] Cast me not away from thy presence, and take not thy holy spirit from me, v. 12.] Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Psalm 32. 5. I acknowledge my sin unto thee, and mine iniquity have I not hid, I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Mat. 26. 75. And Peter remembered the words of Jesus, which said unto him, before the cock crow thou shalt deny me thrice, & he went out, & wept bitterly. 1 Cor. 11. 30, 32. v. 30.] For this cause many are weak and sickly among you, and many sleep, v. 32.] But when we are judged, we are chastened of the Lord, that we should not be condemned with the world, Luke 1. 20. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

VI. The Justification of Believers under the old Testament, was (r) Gal. 3. 9, 13 in all these respects, one and the same with the Justification of Believers under the New Testament (r).

blessed with faithful Abraham. v. 13.] Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. v. 14.] That the blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the spirit, through faith. Rom. 4. 22, 23, 24. v. 22.] And therefore it was imputed to him for righteousness, v. 23.] Now it was not written for his sake alone, that it was imputed to him, v. 24.] But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, Heb. 13. 8. Jesus Christ, the same yesterday, and to day, and for ever.

CHAP. XII.

Of Adoption.

ALL those that are justified, God vouchsafeth, in, and for his only (a) Eph. 1. 5. Son Jesus Christ, to make partakers of the grace of Adoption. Having pre-
(a) : by which they are taken into the number, and enjoy the destined us
liberties and privileges of the children of God (b). Have his unto the adop-
tion of children
by Jesus Christ, to himself, according to the good pleasure of his will. Gal. 4. 4, 5 v. 4.] But when the fulness of time was come, God sent forth his own Son, made of a woman, under the Law. v. 5.] To redeem them that were under the law, that we might receive the adoption of sons, (b) Rom. 8. 17. And if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together. John 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name.

Name

(c) *Jer. 14. 9.* Name put upon them (c), I receive the spirit of Adoption (d), Yet thou, O have access to the Throne of Grace with holiness (e), are in Lord, art in the midst of us, enabled to cry, Abba, Father (f), are pitied (g), protected (h), and we are called by: thy never cast off (i), but sealed to the day of redemption (m), name, leave us and inherit the promises (n), as heirs of everlasting salvation (o) *not. 2 Cor. 6:*

18. And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, *Rev. 3. 12.* Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name. (d) *Rom. 8. 15.* For ye have not received the spirit of bondage again, to fear, but ye have received the spirit of Adoption, whereby ye cry, Abba, Father. (e) *Eph. 3. 12.* In whom we have boldnesse, and access with confidence, by the faith of him, *Rom. 5. 2.* By whom also we have access by faith in his grace, wherein we stand and rejoyce in hope of the glory of God. (f) *Gal. 4. 6.* And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. (g) *Psal. 103. 13.* Like as a father pitieth his children, so the Lord pitieth them that fear him. (h) *Prov. 14. 26.* In the fear of the Lord is strong confidence, and his children shall have a place of refuge. (i) *Mat. 6. 30, 32. v. 30.* Wherefore if God so cloath the grasse of the field, which to day is, and to morrow is cast into the oven, shall he not much more cloath you, O ye of little faith? *v. 32.* For your heavenly Father knoweth that ye have need of all these things. *1 Pet. 5. 7.* Casting all your care upon him, for he careth for you. (k) *Heb. 12. 6.* For whom the Lord loveth, he chastiseth, and scourgeth every son whom he receiveth. (l) *Lam. 3. 7.* For the Lord will not cast off for ever. (m) *Eph. 4. 30.* And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption, (n) *Heb. 6. 12.* That ye be not slothful, but followers of them who through faith and patience inherit the promises (o) *1 Pet. 1. 3, 4. v. 3.* Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. *v. 4.* To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. *Heb. 1. 14.* Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAP XIII.

Of Sanctification.

(a) *1 Cor. 6. 11.* **T**hey who are effectually called, and Regenerated, having And such were a new heart, and a new spirit created in them, are some of you, ther sanctified really and personally through the vertue of but ye are Christs death and resurrection (a), by his Word, and Spirit washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. *Acts 20. 32.* And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, & to give you an inheritance among all them which are sanctified. *Phil. 3. 10.* That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. *Rom. 6. 5, 6. v. 5.* For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. *v. 6.* Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin,

dwelling in them (b): the Dominion of the whole body of sin is (b) John. 17 destroyed (c). and the several lusts thereof are more and more weak-^{17.} Sanctified and mortified (d): and they, more and more quickned and strenth-^{17.} them through-
ned in all saving graces (e), to the practice of true holiness, without^{thy truth, thy}
which no man shall see the Lord (f).^{word is truth.}

Ephes. 5. 26.

That he might sanctifie and cleanse it with the washing of water by the word. 2 Thes. 2. 13. But we are bound to give thanks alway to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. (c) Rom. 6. 6, 14. V. 6] Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. V. 14] For sin shall not have dominion over you, for you are not under the law, but under grace. (d) Gal. 5. 24. And they that are Christs, have crucified the flesh, with the affections, and lusts. Rom. 8. 13. For if ye live after the flesh, ye shall die; but if ye through the spirit, do mortifie the deeds of the body, ye shall live. (e) Col. 1. 11. Strengthened with all might according to his glorious power, unto all patience, and long-suffering, with joyfulness. Eph. 3. 16, 17, 18, 19. V. 16] That he would grant you, according to the riches of his glory, to be strengthened with might, by his spirit in the inner man. V. 17] That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. V. 18] May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height. V. 19] And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (f) 2 Corin. 7. 1. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God. Heb. 12. 14. Follow peace with all men, and holiness, without which no man shall see God.

II. This Sanctification is throughout, in the whole man (g); yet (g) 1 Thes. 5: imperfect in this life, there abideth still some remnants of corruption²³ And there-
in every part (b): whence ariseth a continual, and irreconcilable^{by God of space}
war; the flesh lusting against the spirit, and the spirit against the^{sanctific you}
flesh (i).^{wholly, and I}
^{pray God, your}

whole Spirit, and Soul, and body, be preserved blamelesse unto the coming of our Lord Jesus Christ. (b) 1 John 1. 10. If we say that we have not sinned, we make him a liar, and his Word is not in us. Rom. 7. 18, 23 V. 18] For I know that in me, that is, in my flesh dwelleth no good thing: for to will, is present with me, but how to perform that which is good, I find not. V. 23.] But I see another law in my members, warring against the Law of my mind, and bringing me into captivity to the law of sin, which is in my members. Phil. 3. 12. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus. (i) Gal. 5. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. 1 Pet. 2. 11. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul.

III. In which warre, although the remaining corruption, for (k) Rom. 7. 23: a time, may much prevail (k); yet through the continual supply^{But I see ano-}
ther law in my members, warring against the Law of my minde, and bringing me into captivity to the law of sin which is in my members.

(1) Rom. 6. 14. of strength from the sanctifying Spirit of Christ, the regenerator part doth overcome (l): and so the Saints grow in not have dominion over grace (m), perfecting holiness in the fear of God (n). you, for ye are not under the Law, but under grace. 1 John 5. 4. Whatsoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith. Eph. 4. 15, 16. v. 15] But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. V. 16] From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love: (m) 2 Pet. 3. 18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him be glory, both now, and for ever, Amen. 2 Cor. 3. 18. But we all with open face, beholding as in a glasse, the Glory of the Lord, are changed unto the same image, from glory to glory, even as by the Spirit of the Lord. (n) 2 Cor. 7. 1. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

CHAP. XIV.

Of saving Faith.

(a) Heb. 10. 39. **T**He grace of Faith, whereby the Elect are enabled to believe, but we are not of them who draw back unto perdition, by the Ministry of Word (c): by which also, and by the administration of the Sacraments and Prayer, it is increased who believe, and strengthened (d).

to the saving of the soul. (b) 2 Cor. 4. 13 We having the same spirit of Faith, according as it is written, I believe and therefore have I spoken, we also believe, and therefore speak. Eph. 1. 17, 18, 19. v. 17] That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom, and revelation, in the knowledge of him. v. 18] That the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. v. 19] And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. Eph. 2. 8. For by grace are ye saved, through faith, and that not of your selves, it is the gift of God. (c) Rom. 10. 14, 17. v. 14] How then shall they call on him, in whom they have not believed, and how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher? v. 17] So then faith cometh by hearing, and hearing by the Word of God. (d) 1 Pet. 2. 2. As new born babes, desire the sincere milk of the word, that ye may grow thereby. Acts 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, Rom. 4. 11. And he received the sign of circumcision, a seal of the righteousness of faith, which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. Luke 17. 5. And the Apostles said unto the Lord, increase our faith. Rom. 1. 16, 17. v. 16] For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. v. 17] for therein is the righteousness of God revealed, from faith to faith: as it is written, The just shall live by faith.

II. By this Faith a Christian believeth to be true, whatsoever is ^(e) *John 4. 42.* revealed in the Word, for the authority of God himself speaking And said unto herein ^(e), and acting differently upon that which each particular the Woman, passage thereof containeth; yeelding obedience to the commands ^(f), now we be- rembling at the threatnings ^(g), and embracing the promises of God lieve nor, be- or this life, and that which is to come ^(h). But the principal acts of cause of thy- ayng faith, are, Accepting, Receiving, and Resting upon Christ saying; for we lone for Justification, Sanctification, and Eternal Life, by vertue of have heard him the Covenant of Grace ⁽ⁱ⁾. our selves, and know that this

indeed the Christ the Saviour of the World. 1 Thes. 1. 13. For this cause also thank ye God without ceasing, because when ye received the word of God which ye heard of us, ye received it, not as the word of Men, but as it is in truth, the word of God which effectually worketh also in you that believe. 1 John 5. 10. He that believeth on the Son of God hath the witness in himself, he that believeth not, God hath made him a liar, because he believeth not the record that God gave of his Son. Acts 24. 14. But this I can- nisse unto thee, that after the way which they call heresie, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets. ^(f) Rom. 16. 26. but now is made manifest, and by the Scriptures of the prophets, according to the com- mandment of the everlasting God, made known to all nations, for the obedience of faith: ^(g) Isa. 66. 2. For all those things hath mine hand made, and all those things have been, with the Lord God, but to this man will I look, even to him that is poor and of a con- quite spirit, and trembleth at my words. ^(h) Heb. 11. 13. These all dyed in faith, not ha- ving received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and Pilgrims on the Earth. Tim. 4. 8. For bodily exercise profiteth little, but godliness is profitable unto all things, giving the promise of the life that now is, and of that which is to come. ⁽ⁱ⁾ John 1. 12. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name. Acts 16. 31. And they said, believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Gal. 2. 20. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Acts 5. 11. But we believe that through the grace of our Lord Jesus Christ, we shall be saved even as they.

III. This faith is different in degrees, weak, or strong ^(k); may be ^(k) *Heb. 5. 13.* often and many ways assailed, and weakned, but gets the victory ^(l); *14. v. 13*] For every one that useth Milk is unskilful in the word of righteousness, for he is a Babe. V. 13.] But strong meat belongeth to them that are of full age, those who by reason of use have their senses exercised to discern both good and evil. Rom. 4. 20. v. 19.] And be- ing not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarahs womb. V. 20.] He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. *at. 6. 30.* Wherefore if God so cloath the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more cloath you, *O ye of little of faith?* *at. 8. 10.* When Jesus heard it he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. ^(l) *Luke 22. 31, 32. v. 31.* And the Lord said, Simon, Simon, Behold Satan hath desired to have you, that he may try you as wheat. V. 32.] But I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren. Eph. 6. 16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 1 John. 5. 5. v. 4.] For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. v. 5.] Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

growing in many to the attainment of a full assurance through
 (m) Heb. 6. 11. Christ (m), who is both the Author and finisher of our
 12. V. 11.] And Faith (n),
 we desire that

every one of you do shew the same diligence, to the full assurance of hope unto the end.
 V. 12. That ye be not sloathful, but followers of them who through faith and patience
 inherit the promises. Heb. 10. 22. Let us draw near with a true heart in full assurance of
 faith, having our hearts sprinkled from an evil conscience, and our bodies washed with
 pure water. Col. 2. 2. That their hearts might be comforted, being knit together in love,
 and unto all riches of the full assurance of understanding to the acknowledgement of the
 mystery of God, and of the Father, and of Christ. (n) Heb. 12. 2. Looking unto Jesus
 the Author and finisher of our faith, who for the joy that was set before him, endu-
 red the Crosse, despising the shame, and is set down at the right hand of the throne of
 God.

CHAP. XV.

Of Repentance unto life.

(a) Zech. 12. **R**epentance unto life, is an evangelical grace (a), the Do-
 10. And I will poure upon strine whereof is to be preached by every Minister of
 the house of the Gospel, as well as that of faith in Christ (b).
 David and up-

on the inhabitants of Jerusalem the spirit of grace, and of supplications, and they shall
 look upon me whom they have pierced, and they shall mourn for him, as one mourneth
 for his only son, & shall be in bitterness, as one that is in bitterness for his first born. Acts
 13. 18. When they heard these things they held their peace, and glorified God saying,
 Then hath God also unto us granted repentance unto life. (b) Luke 24. 47. And that
 repentance and remission of sins should be preached in his name among all nations, begin-
 ning at Jerusalem. Mark 1. 15. And saying, The time is fulfilled, and the Kingdom of God is
 at hand, repent ye and believe the Gospel. Acts 20. 21. Testifying both to the Jews, and
 also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

II. By it a sinner, out of the fight and sense, not
 only of the danger, but also of the filthiness and
 odiousness of his Sins, as contrary to the holy nature,
 and righteous law of God; and, upon the apprehension
 of his mercy in Christ to such as are penitent, so grieves
 for, and hates his sin, as to turn from them all unto

God (c), purposing and endeavouring to walk with him in all the (c) Ezek. 18
ways of his Commandments (d). 30, 31, v. 30.]

Therefore, I

will judge you O house of Israel every one according to his wayes, saith the Lord God, repent and turn your selves from all your transgressions, so iniquity shall not be your ruine. v. 31.] Cast away from you all your transgressions, where y^e have transgressed, and make you a new heart and a new spirit, for why will y^e die, O House of Israel? Ezek. 36. 27. Then shall y^e remember your own evil wayes, and your doings that were not good, and shall loath your selves in your own sight, for your iniquities, and for your abominations. 1. 4. 10. 22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold, thou shalt cast them away as a menstruous cloth, thou shalt say unto it, get thee hence Psalm 51. 4. Against thee, thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest. Jer. 31. 18, 19. v. 18.] I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, & I was chastised, as a bullock unaccustomed to the yoke, turn thou me and I shall be turned; thou art the Lord my God, v. 19.] Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Joel 1. 12, 13. v. 12.] Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. v. 13.] And rent your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindest, and repenteth him of the evil. Amos 5. 15. Hate the evil, and love the good, and establish judgement in the gate: it may be that the Lord God of Hosts will be gracious unto the remnant of Joseph, Psalm 119. 128. Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way. 2 Cor 7. 11. For behold, this self same thing that y^e sorrowed after a godly sort, what carefulnesse it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge: in all things y^e have approved your selves to be clear in this matter. (d) Psalm 119. 6, 59, 106 v. 6.] Then shall I not be ashamed, when I have respect unto all thy Commandments. v. 59. I thought on my wayes, and turned my feet unto thy testimonies. v. 106.] I have sworn, and I will perform it, that I will keep thy righteous judgements. Luke 1. 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blamelesse. 2 Kings 23. 25. And like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses, neither after him arose there any like him.

III. Although Repentance be not to be rested in as any satisfaction (e) Ezek. 36. satisfaction for sin, or any cause of the pardon thereof (e), which 31. 32. v. 31.] is the act of Gods free grace in Christ (f), yet is it of such

Then shall y^e remember your

own evil wayes, and your doings that were not good, and shall loath your selves in your own sight, for your iniquities, and for your abominations. v. 32.] Nor for your sakes do I this, saith the Lord God, be it known unto you, be ashamed and confounded for your own wayes, O house of Israel. Ezek. 16. 61, 62, 63. v. 61.] Then thou shalt remember thy wayes, and be ashamed, when thou shalt receive thy sisters, thine elder and thine younger, and I will give them unto thee for Daughters, but not by thy Covenant. v. 61.] And I will establish my Covenant with thee, and thou shalt know that I am the Lord. v. 63.] That thou mayest remember and be confounded, and never open thy mouth anymore, because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord. (f) Hos. 14. 2, 4. v. 2.] Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously, so will we render the calves of our lips. v. 4.] I will heal their backsliding, I will love them freely, for mine anger is turned away from him. Rom. 3. 24. Bring justified freely by his grace through the redemption that is in Jesus Christ. Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

(g) Luke 13.3, necessity to all sinners, that none may expect pardon, without 5. v. 3.] I tell you nay, but except ye repent ye shall all likewise perish. Acts 17. 30, 31. v. 30] And the times of this ignorance God winked at, but now commandeth all men every where to repent. v. 31.] Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

(h) Rom. 6. 23: IV. As there is no sin so small, but it deserves damnation (h); For the wages of sin is death, those who truly repent (i). but the gift of God is eternal

life, through Jesus Christ our Lord. Rom. 5. 12. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Mat. 12. 36. I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. (i) Isa. 59. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. 1/a. 1. 16, 18. v. 16.] Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil. v. 18.] Come now let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.

(k) Psal. 19. 13. V. Men ought not to content themselves with a general Repentance, but it is every Mans Duty to endeavour to repent of his particular sins particularly (k). Keep back thy servant also from presumptuous sins, let

them not have dominion over me, then shall I be upright, and I shall be innocent from the great transgression. Luk. 19. 8. And Zaccheus stood and said unto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him four-fold. 1 Tim. 1. 13, 15. v. 13.] Who was before a Blasphemer, and a Persecutor, and injurious, but I obtained mercy because I did it ignorantly in unbelief. v. 15.] This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

VI. As

VI. As every man is bound to make private confession of (1) *Psalms* 31. his sins to God, praying for the pardon thereof (2); upon 4, 5, 7, 9, 14, v. which, and the forsaking of them, he shall find mercy (m); 4.] Against so he that scandalizeth his Brother or the Church of Christ, I sinned, and ought to be willing by a private or publick confession, and done this evil sorrow for his sin, to declare his repentance to those that are in thy sight: offended (n), who are thereupon to be reconciled to him, that thou mightest be justified when thou speakest, and be clear when thou judgest. v. 5.] Behold, I was shapen in iniquity, and in sin did my Mother conceive me. v. 7.] Purge me with Hyssop, and I shall be clean; wash me, and I shall be whiter than snow. V. 9.] Hide thy face from my sins; and blot out all mine iniquities. v. 14. Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. *Psalms* 32. 5, 6, v. 5.] I acknowledge my sin unto thee, and mine iniquity have I not hid, I said I will confess my transgressions unto the Lord, thou forgavest the iniquity of my sin. Selah. v. 6.] For this shall every one that is godly pray unto thee, in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him. (m) *Prov.* 28. 13. He that covereth his sins shall not prosper, but whose confesseth and forsaketh them, shall have mercy. 1 *John* 1. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (n) *James* 5. 16. Confesse your faults one to another, and pray one for another, that ye may be healed; the effectual fervent prayer of a righteous man availeth much. *Luke* 17. 3 4. v. 3.] Take heed to your selves: If thy brother trespass against thee, rebuke him, and if he repent, forgive him. v. 4.] And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him. *Josb.* 7. 19. And *Joshua* said unto *Acban*, my Son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done, hide it not from me. *Psalms* 51. Troughout, (o) 2 *Cor.* 2. 8. Wherefore I beseech you, that you would confirm your love towards him.

CHAP. XVI.

of good Works.

Good Work, are only such as God hath commanded in (a) *Mich.* 6. 8. His holy Word (a), and not such as, without the warrant He hath shewed thereof, are devised by men, out of blind zeal, or upon ed thee, O man, what is good, and what doth the Lord require of thee, but to do Justice, and to love mercy, and to walk humbly with thy God? *Rom.* 12. 2. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove, what is that good, that acceptable, and perfect will of God. *Heb.* 13. 21. Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen.

(b) *Mat. 15. 9.* any pretence of good intention (b).

But in vain do they worship me, teaching for doctrines the Commandments of men. *Isa. 29. 13.* Wherefore the Lord said, for as much as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. *1 Pet. 1. 18.* For as much as you know, that you were not redeemed with corruptible things, as Silver and Gold, from your vain conversation, received by tradition from your fathers: *Rom. 10. 2.* For I bear them record, that they have a zeal of God, but not according to knowledge. *John 16. 2.* They shall put you out of the Synagogues, yea, the time cometh, that whosoever killeth you, will think he doth God service. *1 Sam. 15. 21, 22, 23. v. 21]* But the people took of the spoil, Sheep, and Oxen, the chief of the things which should have been utterly destroyed, to sacrifice to the Lord thy God in *Gilgal. v. 22.]* And *Samuel* said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? behold, to obey is better than sacrifice, and to hearken, than the fat of Rams. *v. 23.]* For rebellion is as the sin of witch-craft, and stubbornness is as iniquity and idolatry: because thou hast rejected the word of the Lord, he also hath rejected thee from being King.

(c) *James 2. 18.* I I. These good works, done in obedience to Gods commandments, are the fruits and evidences of a true and lively faith (c): and, by them, believers manifest their thankfulness (d), strengthen their assurance (e), edifie their Brethren (f), adorn the profession of the Gospel (g), stop the mouths of the adversaries: shew me thy faith without thy works, and I will shew thee my faith by my works, *v. 21.* Seest thou how faith wrought with his works, and by works was faith made perfect. (d) *Psal. 116. 12, 13. v. 12.]* What shall I render unto the Lord for all his benefits towards me? *v. 13.]* I will take the cup of salvation, and call upon the Name of the Lord. *1 Pet. 2. 9.* But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light, (e) *1 John 2. 3, 5. v. 3.]* And hereby we do know that we know him, if we keep his Commandments. *v. 5.]* But who so keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him. *1 Pet. 1. 5. to 11. v. 5.]* And besides this, giving all diligence, adde to your Faith, Vertue; and to Vertue, Knowledge. *v. 6.]* And to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness. *v. 7.]* And to Godliness, Brotherly-kindness, and to Brotherly-kindness, Charity. *v. 8.]* For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. *v. 9.]* But he that lacketh these things, is blinde, and cannot see far off, and hath forgotten that he was purged from his old sins. *v. 10.]* Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, (f) *2 Cor 9. 2.* For I know the forwardness of your minde, for which I boast of you to them of Macedonia, that *Atalia* was ready a year ago, and your zeal hath provoked very many. *Mat. 5. 16.* Let your light so shine before men, that they may see your good works, and glorifie you Father which is in heaven. (g) *Tit. 2. 5, 9, 10. 11. 12. v. 5.]* To be discreet, chaste, keepers at home, good, obedient to their own Husbands, that the word of God be not blasphemed. *v. 9.]* Exhort servants to be obedient to their own Masters, and to please them well in all things, not answering again. *v. 10.]* Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. *v. 11.]* For the grace of God that bringeth salvation, hath appeared to all men. *v. 12.]* Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. *1 Tim. 6. 1.* Let as many servants as are under the yolk, count their own Masters worthy of all honour, that the Name of God and his doctrine be not blasphemed.

aries *(b)*; and glorifie God *(i)*, whose workmanship they are, *(b)* 1 Pet. 2.15. created in Christ Jesus thereunto *(k)*; that, having their fruit unto For so is the holliness, they may have the end, eternal life *(l)*. will of God, that with well pleasing, ye may put to silence the ignorance of foolish men. *(i)* 1 Pet. 2. 12. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Phil. 1. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. John 15. 8. Herein is my Father glorified, that ye bear much fruit, so shall ye be my Disciples. *(k)* Eph. 2. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *(l)* Rom. 6. 12. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life

I I I. Their ability to do good works, is not at all of themselves, *(m)* John 15. 4; but wholly from the Spirit of Christ *(m)*. And that they may be enabled thereunto, besides the graces they have already received, there in me, and I in is required an actual influence of the same holy Spirit, to work in you; as the them to will and to do, of his good pleasure *(n)*: yet are they not branch cannot hereupon to grow negligent, as if they were not bound to perform bear fruit of it any duty, unlesse, upon a special motion of the Spirit; but, they ought self, except is to be diligent in stirring up the grace of God, that is in them *(o)*. abide in the Vine, no more can ye, except ye abide in me, v. 6.] If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned. Ezek. 36. 26, 27, v. 26.] A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. v. 27] And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them, *(n)* Phil. 2. 13 For it is God that worketh in you both to will and to do, of his own pleasure. Phil. 4. 13 I can do all things through Christ which strengtheneth me, 2 Cor. 3. 5. Not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God, *(o)* Phil. 2. 12. Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your salvation with fear and trembling, Heb. 6. 11, 12, v. 11.] And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, v. 12] That ye be not slothful, but followers of them, who through faith and patience inherit the promise. 2 Pet. 1. 5, 10. 11. v. 3.] According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and vertue v. 5.] And besides all this, giving all diligence, to add to your Faith, Vertue, and to Vertue, Knowledge, v. 10.] Wherefore the rather Brethren give diligence to make your calling and election sure: for if ye do these things ye shall never fall, v. 11.] For so an entrance shall be ministered to you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ, Isa 64. 7 And there is none that calleth upon thy Name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities, 1. Tim 1. 6. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee, by the putting on of my hands. Acts 26. 6, 7, v. 6.] And now I stand, and am judged for the hope of the promise made of God unto our Fathers, v. 7.] Unto which promise our twelve tribes instantly serving God day and night, hope to come: for which hopes sake, King Agrippa, I am accused of the Jews. Jude v. 20, 21. v. 20.] But ye Beloved, building up your selves on your most holy faith, praying in the holy Ghost, v. 21.] Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life,

I V. They, who in their obedience, attain to the greatest height, which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they

(p) *Luke 17.* fall short of much which in duty they are bound to do (p).

10. So likewise

ye, when ye shall have done all these things, which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do. *Neh. 13. 2. 1.* And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctifie the Sabbath day. Remember me O my God, concerning this also, and spare me according to the greatnesse of thy mercy. *Job 9. 2, 3. v. 2.* I know it is of a truth, but how should man be just with God? *v. 3.* If he will contend with him, he cannot answer him one of a thousand. *Gal. 3. 17.* For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

V. We cannot; by our best Works, merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and,

(q) *Rom. 3. 20.* Therefore by the deeds of the Law, there shall no flesh but our duty, and are unprofitable servants (r); and, because, be justified in as they are good, they proceed from his Spirit (s); and as they his fight, for by are wrought by us, they are defiled, and mixed with so much knowledge of sin. *Rom. 4. 2, 4, 6. v. 2.* For if Abraham were justified by works; he hath whereof to glory, but not before God. *v. 4.* Now to him that worketh, is the reward not reckoned of grace, but of debt. *v. 6.* Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. *Ephes. 2. 8, 9. v. 8.* For by grace are ye saved through faith, and that not of your selves, it is the gift of God. *v. 9.* Not of works, lest any man should boast. *Tit. 3. 5, 6, 7. v. 5.* Not by works of righteousness, which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the holy Ghost. *v. 6.* Which he shed on us abundantly, through Jesus Christ our Saviour. *v. 7.* That being justified by his grace, we should be made heirs, according to the hope of eternal life. *Rom. 8. 18.* For I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us. *Psam 16. 2.* O my Soul, thou hast said unto the Lord, thou art my Lord, my goodness extendeth not to thee. *Job 22. 2, 3. v. 2.* Can a man be profitable unto God, as he that is wise may be profitable unto himself? *v. 3.* Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy wayes perfect? *Job 35, 7, 8. v. 7.* If thou be righteous, what givest thou him? or what receiveth he of thy hand? *v. 8.* Thy wickedness may hurt a man as thou art, and thy righteousness may profit the Son of man (r) *Luke 17. 10.* See Letter (p) in this Chapter. (s) *Gal. 5. 22, 23. v. 22.* But the fruit of the spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, *v. 23.* Meekness, Temperance, against such there is no Law.

weakness and imperfection, that they cannot endure the severity of Gods judgement (t).

(t) *1st. 64. 6.*
But we are all
as an unclean

thing, and all our righteousnesses are as filthy rages, and we do all fade as a leaf, and our iniquities like the winde have taken us away. *Galatians 5. 17.* For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would, *Rom. 7. 15, 18, v. 15.* For that which I do, I allow not, for what I would, that do I not, but what I hate, that do I, *v. 18.* I know that in me (that is in my flesh) dwelleth no good thing, for to will is present with me, but how to perform that which is good, I finde not. *Psalms 143. 2.* And enter not into judgement with thy servant, for in thy sight shall no man living be justified, *Psalms 130. 3.* If thou Lord shouldst mark iniquities, O Lord who shall stand?

VI. Yet notwithstanding, the Persons of Believers, being accepted through Christ, their good works also are accepted in him (u), not as though they were in this life wholly unblamable and unprovable in GODS sight (w); but that, he looking upon them in his Son, is pleased to accept, and reward that which is sincere, although accompanied with many weaknesses and imperfections (x).

(u) *Eph. 1. 6.*
To the praise
of the glory of
his grace,
wherein he
hath made us
accepted in the
beloved; *1 Peter*
2. 5. Ye also as

lively stones are built up a spiritual house, an holy Priest-hood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. *Exod. 28. 38.* And it shall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts, and it shall be always upon his forehead, that they may be accepted before the Lord. *Genesis 4. 4.* And Abel he also brought of the firstlings of his flock, And the Lord had respect unto Abel, and his offering. *Hebrews. 11. 4.* By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained righteousness, that he was righteous. God testifying of his gifts, and by it he being dead, yet speaketh. (w) *Job. 9. 20.* If I justify myself, mine own mouth shall condemn me, if I say I am perfect, it shall also prove me perverse. *Psalms 143. 2.* And enter not into judgement with thy servant, for in thy sight shall no man living be justified. (x) *Heb. 13. 20, 21, v. 20.* Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant. *v. 21.* Make you perfect in every good work to do his will, working in you that which well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen. *2 Cor. 8. 12.* For if there be first a willing mind, it will be accepted according to that a man hath, and not according to that he hath not, *Heb. 6. 10.* For God is not unrighteous, to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the Saints, and do minister. *Mat. 25. 21, 23, v. 21.* His Lord said unto him, well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. *v. 23.* His Lord said unto him, well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler of many things, enter into the joy of thy Lord,

VII. Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use both to themselves, and o-

(y) 2 Kings 10. others (y): yet, because they proceed not from an heart purified by 30. 21. v. 30] faith (z); nor are done in a right manner, according to the Word And the Lord (a); nor, to a right end, the glory of God (b); they are therefore sinful, and cannot please God, or make a man meet to receive grace from him, because thou hast done God (c). And yet, their neglect of them is more sinful, and diswell in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in my heart, thy Children of the fourth generation shall sit on the throne of Israel. v. 31] But Jehu took no heed to walk in the Law of the Lord God of Israel with all his heart, for he departed not from the sins of Jeroboam, which made Israel to sin. 1 Kings 21. 27, 29. v. 27] And it came to pass when Ahab, heard those words, that he rent his cloaths, and put sack-cloth upon his flesh, and fasted, and lay in sack cloth, and went softly. v. 29. Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his dayes; but in his sons dayes will I bring the evil upon his house, Phil. 3. 15, 16, 18. v. 15] Some indeed Preach Christ, even of envy and strife, and some also of good-will. v. 16] The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. v. 18] What then? notwithstanding every way, whether in presence, or in truth, Christ is preached, and I therein do rejoyce, yea, and will rejoyce. (z) Gen 4. 5. But unto Cain, and to his offering he had not respect, and Cain was very wroth, and his countenance fell. Heb. 11. 4. By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh. Heb. 11. 6. But without faith it is impossible to please him, for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. (a) 1 Cor. 13. 3. And though I bestow all my goods to feed the poor; and though I give my body to be burned, and have not charity, it profiteth nothing. Isa. 1. 12. When ye come to appear before me, who hath required this at your hands to tread my courts? (b) Mar. 6. 2, 5, 16. v. 2] Therefore, when thou doest thine Alms, do not sound a Trumpet before thee, as the hypocrites do, in the Synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. v. 5] And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men; verily, I say unto you, they have their reward. v. 16] Moreover when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their Faces, that they may appear to men to fast. Verily, I say unto you, they have their reward. (c) Hab. 2. 14. Then answered Haggai and said, So is this people, and so is this Nation before me, saith the Lord, and so is every work of their hands, and that which they offer there is unclean. Tit. 1. 15.] Unto the pure, all things are pure, but unto them that are all defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled. Amos 5. 21, 22. v. 21] I hate, I despise your feast dayes, and I will not smell in your solemn Assemblies. v. 22] Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them, neither will I regard the peace offerings of your fat beasts. Hos. 1. 4. And the Lord said unto him, call his Name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the Kingdom of the house of Israel. Rom. 9. 16. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Tit. 3. 5] Nor by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the holy Ghost.

pleasing unto God (d).

(d) Psal. 14. 4.

Have all the

workers of iniquity no knowledge? who eat up my people, as they eat bread, and call not upon the Lord. Psal 36. 3.] The words of his mouth are iniquity and deceit, he hath left off to be wise and do good. Job 21. 14. 15. v. 14.] Therefore they say unto God, depart from us, we desire not the knowledge of thy wayes. v. 15.] What is the Almighty, that we should serve him? and what profit shall we have, if we pray unto him? Marth. 23. 41. 42. 43. 45. v. 41.] Then shall he say also unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels. v. 42.] For I was an hungry, and ye gave me no meat, I was thirsty, and ye gave me no drink. v. 43.] I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. v. 45.] Then shall he answer them, saying, Verily, I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. Mat. 23. 23. Woe unto you Scribes and Pharisees, Hypocrites; for ye pay Tithe of Mint, and Anise, and Cummin, and have omitted the weightier matters of the Law, Judgement, Mercy, and Faith; these ought ye to have done, and not to leave the others undone.

CHAP. XVII.

Of the perseverance of the Saints.

They, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally, fall away from the estate of Grace: but shall certainly persevere therein to the end, and be eternally saved (a).

(a) Phil. 1. 6.

Being confident of this very thing, that he which hath begun a

work in you, will perfect it until the day of Jesus Christ. 2 Pet. 1. 10.]

Wherefore the

rather brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall. [John 10. 28. 29. v. 28.] And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands. V. 29.] My Father which gave them, is greater then all, and no man is able to pluck them out of my Fathers hand. 1 John 3. 9.] Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. 1 Pet. 1. 5. 9. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Verse 9.] Receiving the end of your faith, even the Salvation of your Souls. (b) 2 Tim. 2. 18, 19. v. 18.] Who concerning the truth have erred, saying, the resurrection is past already; and overthrow the faith of some. V. 19.] Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the Name of Christ, depart from iniquity. Jer. 31. 3. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.

interest.

(c) Heb. 10. intercession of Jesus Christ (c); the abiding of the Spirit, and of the 10, 14. v. 10] seed of God within them (d); and the nature of the Covenant of Grace (e): from all which, ariseth also the certainty, and infallibility thereof (f).

row the offering of the body of Jesus Christ once for all. V. 14] For by one offering, he hath perfected for ever them that are sanctified. Heb. 13, 20, 21. v. 20] Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting Covenant. v. 21.] Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen. Heb. 9. 12, 13, 14, 15. v. 12] Neither by the blood of Goats and Calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. v. 13.] For if the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; v. 14] How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot unto God, purge your conscience from dead works, to serve the living God? v. 15] And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance. Rom. 8. 33. to 40. v. 33] Who shall lay any thing to the charge of Gods Elect? It is God that justifieth. v. 34] Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. v. 35] Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. v. 36] (As it is written, for thy sake we are killed all the day long, we are counted as sheep for the slaughter.) v. 37] Nay, in all these things we are more than conquerours, through him that loved us. v. 38] For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come. v. 39] Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. John 17. 11, 24. v. 11] And now I am no more in the world, but these are in the world, and I come to thee, holy Father, keep through thine own Name those whom thou hast given me, that they may be one, as we are. v. 24] Father, I will that they also whom thou hast given me, be where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world. Luke 22. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Heb. 7. 25 Wherefore he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them: (d) John 14. 16, 17. v. 16] And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. v. 17] Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you. 1 John 2. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him: 1 John 3. 9. Whosoever is born of God, doth not commit sin, for his seed remaineth in him, he cannot sin, because he is born of God. (e) Jer. 32. 40. And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. (f) John 10. 28. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands. 2 Thess. 3. 3. But the Lord is faithful who shall stablish you, and keep you from evil 1 John 2. 19. They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest that they were not all of us.

III. Nevertheless, they may, through the temptations of Satan and of the World, the prevalency of corruption remaining

maining in them, and the neglect of the means of their preservation, fall into grievous sins (*g*); and, for a time continue therein (*h*): whereby they incur God's displeasure (*i*), and grieve his holy Spirit (*k*), come to be deprived of some measure of his graces and comforts (*l*), have their hearts hardened (*m*), and their consciences wounded (*n*); hurt, and scandalize others (*o*), and bring temporal judgments upon themselves (*p*).

[*g*] Mat. 26. 70, 72, 74. v. 70.] But he denied before them all, saying, I know not what thou sayest. v. 72.] And he denied again with an oath, I do not know the man. v. 74.] Then he began to curse and swear, saying, I know not the man. And immediately the Cock crew. (*h*) Psal. 51. the title and v. 14: the title. To the chief Musician, a Psalm of David, when *Nathan* the Prophet came unto him, after he had gone in to *Bathsheba*. v. 14.] Deliver me from blood guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. (*i*) Isa. 64. 5; 7, 9. v. 5.] Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold thou art wroth, for we have sinned, in those is continuance, and we shall be saved. v. 7.] And there is none that calleth upon thy Name, that stirreth up himself to take hold of thee, for thou hast hid thy face from us, and hast consumed us because of our iniquities. v. 9.] Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see we beseech thee, we are all thy people. 2 Sam. 11. 27. And when the morning was past, David sent and fetched her to his house, and she became his wife, and bare him a Son, but the thing that David had done, displeased the Lord. (*k*) Eph. 6. 30. And grieve not the holy Spirit of God, whereby we are sealed unto the day of redemption. (*l*) Psal. 51. 8, 10, 12. v. 8.] Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. v. 10. Create in me a clean heart, O God, and renew a right spirit within me. v. 12.] Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Rev. 2. 4. Nevertheless I have somewhat against thee, because thou hast left thy first love. Cant. 5. 2, 3, 4, 6. v. 2.] I sleep but my heart waketh, it is the voice of my beloved that knocketh, saying, Open to me my Sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night. v. 3.] I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? v. 4.] My beloved put in his hand by the hole of the door, and my bowels were moved for him. v. 6.] I opened to my beloved, but my beloved had withdrawn himself and was gone, my soul failed when he spake; I sought him, but I could not find him, I called him, but he gave me no answer. (*m*) Isa. 63. 17. O Lord, why hast thou made us to erre from thy ways, and hardened our hearts from thy fear, return for thy servants sake the tribes of thine inheritance. Mark 6. 52. For they considered not the miracles of the loaves, for their heart was hardened. Mark 16. 14. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not, them which had seen him after he was risen. (*n*) Psal. 37. 3, 4. v. 3.] When I kept silence, my bones waxed old, through my roaring all the day long. v. 4.] For day and night thy hand was heavy upon me, my moisture is turned into the drought of Summer. Psalm. 51. 8: Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. (*o*) 2 Sam. 12. 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely dye. Psal. 89. 31, 32. v. 31. If they break my statutes, and keep not my commandments v. 32. Then will I visit their transgression with the rod; and their iniquity with stripes. 1 Cor. 11. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

CHAP. XVIII.

Of assurance of Grace and Salvation.

Although Hypocrits and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and estate of salvation (a); which hope of theirs shall perish (b): yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, of all that forget God, and in this life, be certainly assured that they are in the state of the hypocrising grace (c), and may rejoice in the hope of the glory of God, hope shall be which hope shall never make them ashamed (d).

rish. v. 14.] Whose hope shall be cut off, and whose trust shall be as a spiders web. Micah 3. 11. The heads thereof judge for reward, and the priests thereof teach for hire, and the Prophets thereof divine for money: yet will they lean upon the Lord, and say, is not the Lord among us? none evil can come upon us. Deut. 29. 19 And it came to pass when he heareth the words of this curse, that he blesseth himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst. John 8. 41. Ye do the deeds of your father, then said they to him, We be not born of fornication, we have one Father, even God. (b) Mat. 7. 22, 23 v. 22] Many will say unto me in that day, Lord, Lord, have not we prophesied in thy Name, and in thy Name have cast out Devils, and in thy Name done many wonderful works. v. 23] And then will I professe unto them, I never knew you, depart from me ye that work iniquity. (c) 1 John 2. 3. And hereby we do know that we know him, if we keep his commandments. 1 John 3. 14, 18, 19, 21, 24 v. 14] We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death. V. 18] My little children, let us not love in word, neither in tongue, but in deed and in truth. v. 19] And hereby we do know that we are of the truth, and shall assure our hearts before him. V. 21] Beloved, if our heart condemn us not, then have we confidence towards God. v. 24] And he that keepeth his commandments, dwelleth in him, and he in him, and hereby we know that he abideth in us, by the spirit that he hath given us. 1 John 5. 13. These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God. (d) Rom. 5. 2, v. 2] By whom also we have access by faith into his grace, wherein we stand and rejoice in hope of the glory of God. v. 5] And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which was given to us.

II. This certainty is not a bare conjectural and probable perswasion, grounded upon a fallible Hope

Hope (e); but an infallible assurance of faith, founded upon (e) Heb. 6. 17, the divine truth of the promises of salvation (f), the inward 19. v. 11.] And evidence of those graces unto which these promises are made we desire that (g), the testimony of the Spirit of Adoption witnessing with you do shew the every one of our spirits that we are the children of God (h): which Spi- same diligence rit is the earnest of our inheritance, whereby we are sealed to the full assu- rance of hope the day of redemption (i). unto the end.

v. 19.] Which hope we have as *an anchor of the soul, both sure and stedfast*, and which entereth in- to that within the vail. (f) Heb. 6. 17, 18. v. 17. Wherein God willing more abundantly to shew unto the heirs of promise the *immutability of his counsel*, confirmed it by an oath. v. 18.] These by *two immutable things*, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. (g) 2 Peter 1. 4, 5, 10, 11. v. 4. [Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust, v. 5.] And besides this, *giving diligence, add to your faith, vertue*, and to vertue knowledge. v. 10.] Wherefore the rather brethren, give diligence to make your calling and elec- tion sure, for if ye do these things ye shall never fall. v. 11.] For to an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. 1 John 2. 3. And hereby we do know that we know him, if we keep his Commandments. 1 John 3. 14. We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death. 2 Cor. 1. 12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we had our conversation in the world, and more abundantly to you-wards. (h) Rom. 18. 5, 16. v. 15 [For ye have not received the spirit of bondage again to fear, but ye have received the spirit of Adoption, whereby we cry, Abba, Father. v. 16.] The spirit it self beareth witness with our spirit, that we are the children of God. (i) Ephel. 3. 13, 14. v. 13.] Wherefore I desire that ye *furnish not* at my tribulations for you, which is your glory. v. 14.] For this cause I bow my knees unto the Father of our Lord Jesus Christ. Ephel. 4. 30. And grieve not the holy spi- rit of God, whereby ye are sealed unto the day of redemption. 2 Cor. 1. 21, 12. v. 21.] Now we which stablish us with you in Christ, and hath anointed us, is God, v. 22.] Who hath also sealed us, and given us the earnest of the spirit in our hearts.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it (k): yea, being enabled by the Spirit to know the things which are (k) 1 John 5. freely given him of God, he may, without extraordinary re- 13. These relation, in the right use of ordinary means, attain things have I written unto you that believe on the Name of the Son of God, that ye may know, that ye have eternal life, and that ye may believe on the Name of the Son of God, 11a. 50, 10. Who is among you that careth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Mark 9. 24. And straight way the Father of the children cried out, and said with tears, Lord I believe, help thou my unbelief. See Psalm 88, throughout, and Psalm 77. to the 12. verse.

71) 1 Cor. 2. thereunto (l). And therefore it is the duty of every one, to
 21.] Now we give all diligence to make his calling and election sure (m);
 have received that thereby his heart may be enlarged in peace, and joy in the
 not the Spirit holy Ghost, in love and thankfulness to God, and in strength
 of the world, but the Spirit and cheerfulness in the duties of obedience, the proper fruits
 which is of of this assurance (n), so far is it, from inclining men to loose
 God, that we nesse (o).
 might know the
 things that are freely given to us of God. 1 John 4. 13.] Hereby know we that we dwell in him;
 and he in us, because he hath given us of his Spirit. Heb. 6. 11, 12. v. 11] And we desire, that
 every one of you do shew the same diligence, to the full assurance of hope unto the end. v. 12.]
 That you be not slothful, but followers of them, who through faith and patience inherit the
 promises. Eph. 3. 17, 18. v. 17.] That Christ may dwell in your hearts by faith, that we being rooted
 and grounded in love, v. 18.] May be able to comprehend with all Saints, what is the breadth,
 and length, and depth, and the height. v. 19.] And to know the love of Christ, which passeth
 knowledge, that ye may be filled with all the fulness of God. (m) 2 Pet. 1. 10.] Wherefore the
 rather brethren, give diligence to make your calling and election sure, for if ye do these things,
 you shall never fall. (n) Rom. 5. 1, 2, 5. v. 1.] Therefore being justified by faith, we have peace
 with God through our Lord Jesus Christ. v. 2.] By whom also we have access by faith into his
 grace wherein we stand, and rejoice in hope of the glory of God. v. 5.] And hope maketh not ashamed,
 because the love of God is shed abroad in our hearts, by the holy Ghost, which is given un-
 to us. Rom. 14. 17. For the Kingdom of God is not meat and drink, but righteousness and peace,
 and joy in the holy Ghost. Rom. 15. 13. Now the God of hope fill you with all joy and peace in
 believing, that ye may abound in hope, through the power of the holy Ghost. Eph. 1. 3, 4. v. 3.]
 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual
 blessings, in heavenly places in Christ. v. 4.] According as he hath chosen us in him, before the
 foundation of the world, that we should be holy, and without blame before him in love. Psal.
 4. 6, 7. v. 6.] There be many that say, who will shew us any good? Lord lift thou up the light
 of thy countenance upon us. v. 7.] Thou hast put gladness in my heart, more than in the time, that
 their Corn, and their Wine increased. Psal. 119. 32. I will run the way of thy Commandments;
 when thou shalt enlarge my heart. (o) 1 John 2. 1, 2. v. 1] My little Children, these things write
 I unto you, that ye sin not, And if any man sin, we have an Advocate with the Father, Jesus
 Christ the righteous. v. 2.] And he is the propitiation of our sins: and not for ours only, but
 also for the sins of the whole world. Rom. 6. 1, 2. v. 1.] What shall we say then? shall we contin-
 ue in sin, that grace may abound? v. 2.] God forbid; how shall we that are dead to sin, live any
 longer therein. Tit. 2. 11, 12. 14. v. 11.] For the grace of God, that bringeth Salvation, hath appear-
 ed to all men, v. 12.] Teaching us, that denying ungodliness, and worldly lusts, we should live sober-
 ly, righteously, and godly in this present world. v. 14.] Who gave himself for us, that he might re-
 deem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. 2 Cor.
 7. 1 Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness
 of the flesh and Spirit, perfecting holiness in the fear of God. Rom. 8. 1, 12. v. 1.] There is therefore
 now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after
 the Spirit. v. 12.] Therefore Brethren, we are debtors, not to the flesh, to live after the flesh.
 1 John 3. 2, 3. v. 2.] Beloved, now are we the Sons of God, and it doth not yet appear what we
 shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as
 he is. v. 3.] And every man that hath this hope in him, purifieth himself, even as he is pure. Psal.
 130 4.] But there is forgiveness with thee, that thou mayest be feared. 1 John 1. 6, 7. v. 6.] If we
 say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. v. 7.]
 But if we walk in the light as he is in the light, we have fellowship one with another, and the
 blood of Jesus Christ his Son cleanseth us from all sin.

IV. True believers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted, as, by 3.6.v.2. [*I sleep*] negligence in preserving of it, by falling into some special sin, but my heart which woundeth the conscience, and grieveth the Spirit; by, ^{wakeb;} it is some sudden, or vehement temptation, by Gods withdraw- ^{the voice of my beloved} beloved that ing the light of his countenance, and suffering even such as knocketh, say- fear him to walk in darkneis and to have no light (p): yet ing. Open to are they never utterly destitute of that seed of God, and me, my sister, life of faith, that love of Christ, and the brethren, that since- my love, my rity of heart, and conscience of duty, out of which, by ^{dove, my unde-} filed; for my the operation of the Spirit, this Assurance may, in due time, head is filled be revived (q); and by the which, in the mean time, they are with dew, and my locks with

the drops of the night, v. 3. [*I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?* v. 6.] I opened to my beloved, but my beloved had withdrawn himself, and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer. Psalm 51. 8, 12, 14. v. 8. [*Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.* v. 12. *Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.* v. 14.] *Deliver me from blood guiltiness.* O God, thou God of my Salvation; and my tongue shall sing aloud of thy righteousness. Eph. 4. 30, 31. v. 30. [*And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.* v. 31.] Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. Psalm 77. 1, to 11. v. 1. [*I cryed unto God with my voice, even unto God with my voice, and he gave ear unto me.* v. 2.] *In the day of my trouble I sought the Lord; my sore ran in the night, and ceased not; my soul refused to be comforted.* v. 3. [*I remembered God, and was troubled; I complained, and my spirit was overwhelmed.* Selah. v. 4.] *Thou holdest mine eyes waking; I am so troubled that I cannot sleep.* v. 5. [*I have considered the dayes of old, the years of ancient times.* v. 6.] I call to remembrance my song in the night; I commune with mine own heart, and my spirit made diligent search. v. 7. [*Will the Lord cast off for ever? and will he be favourable no more?* v. 8.] *Is his mercy clean gone for ever? doth his promise fail for evermore?* v. 9. [*Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?* Selah. v. 10.] And I said this is my infirmity, but I will remember the years of the right hand of the most high. Mat. 20. 69, 70, 71, 72. v. 69.] Now Peter sat without in the Palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. v. 70. [*But he denied before them all, saying, I know not what thou sayest.* v. 71.] And when he was gone out into the Porch, another maid saw him, and said unto them that were there, *This fellow was also with Jesus of Nazareth.* v. 72. [*And again he denied with an oath, I do not know the man.* Psalm 31. 22. For I said in my haste, I am cast out from before thine eyes; nevertheless thou heardest the voice of my supplications, when I cryed unto thee. Isa. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servants, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God, Psalm 88, throughout. (q) John 3. 9. Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. Luke 22. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren, Job 13. 15. Though he slay me, yet will I trust in him; but I will maintain mine own wayes before him. Psalm 73. 15. If I say, I will speak thus; behold, I should offend against the generation of thy children. Psalm 51. 8, 12.] See Letter immediately before. Isa. 50. 10. See Letter P. immediately foregoing.

(r) Micah. 7. 7, supported from utter despair (r).

8, 9. V. 7.]

Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me. V. 8] Rejoyce not against me, O mine Enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. V. 9.) I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgement for me; he will bring me forth to the light, and I shall behold his righteousness. Jer. 32. 40. And I will make an everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me. Isa. 54. 7, 8, 9, 10. v. 7) For a small moment have I forsaken thee; but with great mercies will I gather thee. V. 8.) In a little wrath I hid my face from thee, for a moment; but with everlasting kindness, will I have mercy on thee, saith the Lord thy Redeemer. V. 9.) For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. V. 10.) For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee. Ps. 22. 1. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring. Ps. 88. Throughout.

CHAP. XIX.

Of the Law of God.

(a) Gen. 1. 26, **G**OD gave to Adam a Law, as a Covenant of Works, by 27. And God which he bound him, and all his posterity, to personal, said, Let us entire, exact, and perpetual obedience; promised life upon make man in our image, after the fulfilling, and threatned death upon the breach of it: and our likeness; indued him with power and ability to keep it (a). and let them

have dominion over the fish of the Sea, and over the fowl of the air, and over the catrel, and over all the earth, and over every creeping thing that creepeth upon the earth. V. 27.) So God created man in his own image, in the image of God created he him; Male and Female created he them. With Gen. 2. 17. But of the Tree of knowledge of good and evil, thou shalt not eat; in the day that thou eatest thereof, thou shalt surely die. Rom. 2. 14, 15. v. 14.) For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves. V. 15.) which shew the work of the Law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing, or else excusing, one another. Rom. 10. 5. For Moses describeth the righteousness which is of the Law, that the man which doth those things, shall live by them. Rom. 5. 12, 19. v. 12.) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. V. 19.) For as by one mans disobedience, many were made sinners; so by the obedience of one many shall be made righteous. Gal. 3. 10, 12. v. 10.) For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things, which are written in the book of the Law, to do them. V. 12.) The Law is not of Faith; but the man that doth them, shall live in them. Eccles. 7. 29.) Lo this only have I found, that God hath made man upright, but they have sought out many inventions. Job. 28. 28. And unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.

II. This

II. This Law, after his fall, continued to be a perfect rule (b) James 1, of righteousness, and, as such, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables (b): the four first Commandments containing our duty towards God; and the other six, our duty to man (c).

ing not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James 1, 8, 10, 11, 12. v. 8] If ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbour as the self, ye do well. v. 10] For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. v. 11] For he that said, Do not commit adultery, said also, Do not kill; now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law. v. 12] So speak ye, and so do, as they that shall be judged by the law of liberty. Rom. 13, 8, 9. v. 8] Owe no man any thing, but love one another; for he that loveth another, hath fulfilled the Law. v. 9] For this; Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, thou shalt not cover, and if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Deut. 5, 32. Ye shall observe to do therefore, as the Lord your God hath commanded you; you shall not turn aside to the right hand, or to the left. Deut. 10, 4. And he wrote on the Tables, according to the first writing, the ten Commandments, which the Lord spake unto you in the Mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. Exod. 34, 1. And the Lord said unto Moses, hew thee two Tables of stone, like unto the first; and I will write upon the Tables, the words that were in the first Table, which thou brakest. (6) Mat. 22, 37, 38, 39, 40. v. 37] Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. v. 38] This is the first and great Commandment. v. 39] And the second is like unto it, Thou shalt love thy neighbour as thy self. v. 40] On these two Commandments hang all the Law and the Prophets.

III. Beside this Law, commonly called Moral, God was pleased to give to the people of Israel, as a Church under age, Ceremonial Laws, containing several typical Ordinances, partly of Worship, prefiguring Christ, his graces, actions, sufferings, and benefits (d); and partly, holding forth divers instructions of moral duties (e). All which Ceremonial Laws an never with those sacrifices, which they offered year by year continually, make the com- thereunto perfect. Gal. 4, 1, 2, 3. v. 1] Now I say, that the heir as long as he is a child, suffereth nothing from a servant, though he be Lord of all. v. 2.] But is under tutors and governours, until the time appointed of the Father. v. 3] Even so we, when we were children, were in bondage under the elements of the world. Colossians, 2, 17. Which are a shadow of things to come, but the body is of Christ. (e) 1 Cor. 5, 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our Passover is sacrificed for us. 2 Cor. 6, 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. Jude ver. 3. And others save with fear, pulling them out of the fire, having even the garments spotted by the flesh.

(f) Col. 2.14. are now abrogated, under the New Testament (f).

16, 17. v. 14]

Blotting out the hand writing of Ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross. V. 16] Let no man therefore judge you in meat, or in drink, or in respect of any holy day, or of the new Moon, or of Sabbath dayes. V. 17] Which are a shadow of things to come, but the body is of Christ. Dan. 9. 27, &c:] He shall confirm the Covenant with many for one week; and in the midst of the week, he shall cause the sacrifice and oblation to cease; and for the over-spreading of abominations, he shall make it desolate, even untill the consummation, and that determined shall be poured upon the desolate. Eph. 2. 14, 16. v. 15] Having abolished in his flesh the enmity, even the law of Commandments, contained in Ordinances, for to make of himself twain, one new man, so making peace. V. 16] And that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby.

(g) Exod. 21. IV. To them also, as a Body Politick, he gave sundry Judicial Chap. Exod. Lawes, which expired together with the state of that people; not 22. 1. to the obliging any other now, further than the general equity thereof may 29. v. See both require (g). in the Bible.

Gen. 49. 10] The Scepter shall not depart from Judah, nor a Law giver from between his feet, untill *Shiloh* come; and unto him shall the gathering of the people be. With. 1 Pet. 2. 13, 14. v. 13.] Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as supreme. V. 14] Or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. Mat. 5. 17, 38, 39. v. 17] Think not that I am come to destroy the Law, or the Prophets, I am not come to destroy, but to fulfill. V. 38] Ye have heard that it hath been said, An eye for an eye, and a tooth, for a tooth. V. 39.] But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. 1 Cor. 9. 8, 9, 10. v. 8.] Say I these things as a man, or saith not the Law the same also? V. 9.] For it is written in the Law of *Moses*, Thou shalt not muzzle the mouth of the Ox, that treadeth out the corn; doth God take care for Oxen? V. 10.] Or saith he it altogether for our sake? for our sakes no doubt this is written, that he that ploweth, should plow in hope; and that he that thresheth in hope, should be partaker of his hope.

(h) Rom. 13 8, V. The Moral Law doth for ever bind all, as well justified persons as others to the obedience thereof (h); and that, 9, 10. v. 8 and 9.] See above not only in regard of the matter contained in it, but also in in Letter B 10. Love worketh respect of the authority of God the Creator who gave it (i). no ill to his Neither doth Christ in the Gospel, any way dissolve, neighbour, therefore love is the fulfilling of the Law. Eph. 6. 2. Honour thy Father and Mother (which is the first commandment with promise.) 1 John 2. 3 4. 7 8. v. 3.] And hereby we do know, that we know him, if we keep his Commandments. V. 4] He that saith I know him, and keepeth not his Commandments, is a liar, and the truth is not in him. V. 7.] Brethren, I write no new Commandment unto you, but an old commandment which we had from the beginning. The old commandment is the Word, which ye have heard from the Beginning. V. 8.] Again a new commandment I write unto you, which thing is true in him and you, because the darkness is past, and the true light now shineth. (i) Jam. 2. 10, 11. See in Letter B.

but

out much strengthen this obligation (k).

(k) Mat. 5. 17
18, 19. See 17 in

Letter G. V. 18] For, verily, I say unto you, till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the Law, till all be fulfilled. V. 19] Whosoever therefore shall break one of these least Commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven. James 2. 8. See in Letter B. before. Rom. 3. 31] Do we then make void the Law through Faith? God forbid, yea, we establish the Law.

VI. Although true Believers be not under the Law, as a Covenant (l) Rom. 6. 14
want of works, to be thereby justified, or condemned (l); yet is it For sin shall not
of great use to them, as well as to others; in that, as a rule of life have dominion
informing them of the will of God, and their duty, it directs, and over you; for
binds them to walk accordingly (m); discovering also the sinful pol- you are not un-
lutions of their nature, hearts, and lives (n); so as, examining them- der the Law,
elves thereby, they may come to further conviction of, humiliation but under grace.
or, and hatred against sin (o); together with a clearer sight of the Gal 2. 16.]
Knowing that
man is not justified by the works of the Law, but by the faith of Jesus Christ; even we have
believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the
works of the Law; for by the works of the Law shall no flesh be justified. Gal. 3. 12. Christ
hath redeemed us from the curse of the Law, being made a curse for us; for it is written, cur-
se is every one that hangeth on a tree. Gal. 4. 4, 5. v. 4] But when the fullness of the time
was come, God sent forth his Son made of a woman, made under the Law. v. 5] To redeem
them that were under the Law, that we might receive the adoption of Sons. Acts 13. 39.
And by him, all that believe are justified from all things, from which ye could not be justified
by the Law of Moses. Rom. 8. 1. There is therefore now no condemnation to them which
are in Christ Jesus, who walk not after the flesh, but after the Spirit. (m) Rom. 7. 12, 22, 25.
v. 12] Wherefore the Law is holy, and the Commandment holy, and just and good. v. 21] For I
delight in the Law of God after the inward man. v. 25] I thank God through Jesus Christ our
Lord, so then with the mind, I myself serve the Law of God, but with the flesh the law of sin.
Psalm 119 4, 5, 6. v. 4.] Thou hast commanded us to keep thy precepts diligently. v. 5.]
That my ways were directed by thy statutes. v. 6] Then shall I not be ashamed, when I
have respect unto all thy Commandments. 1 Cor. 7. 19. Circumcision is nothing, and unc-
ircumcision is nothing, but the keeping of the Commandments of God Gal. 5. 14, 16, 18, 19,
20, 21, 22, 23. See in the Bible. Rom. 7. 7. What shall we say then? is the Law sin? God
forbid: Nay, I had not known sin, but by the Law; for I had not known lust, except the Law
had said, Thou shalt not covet. (n) Rom. 3. 20. Therefore by the deeds of the Law, there shall
no flesh be justified in his sight, for by the Law is the knowledge of sin. (o) James 1. 23, 24,
5. v. 23] For if any man be a hearer of the Word, and not a doer, he is like unto a man,
beholding his natural face in a glass. v. 24] For he beholdeth himself, and goeth his way,
and straightway forgetteth what manner of man he was. v. 25] But whoso looketh into
the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer
of the work, this man shall be blessed in his deed. Rom. 7. 9, 14, 24. v. 9] For I was alive
without the Law once, but when the Commandment came, sin revived, and I died. v. 14] For we
now that the Law is spiritual, but I am carnal, sold under sin. v. 24] O wretched man that
I am, who shall deliver me from the body of this death?

need

(p) Gal. 3. 24 need they have of Christ, and the perfection of his obedience (Wherefore the *p*). It is likewise of use to the Regenerate, to restrain their *Law was our* corruptions, in that it forbids sin (*q*): and the threatnings *School-masters*, of it serve to shew, what, even their sins deserve; and, what *to bring us unto* afflictions, in this life, they may expect for them, although *Christ, that we* freed from the curse thereof threatned in the law (*r*). The might be justified by Faith. promises of it, in like manner, shew them Gods approbation Rom. 7. 24, 25. of obedience, and what blessings they may expect upon the v. 24] See before performance thereof (*s*); although, not as due to them by immediately the Law, as a Covenant of Works (*t*). So as, a mans doing O. 25. in Letter good, and refraining from evil, because the Law encourageth ter M. Rom. 8. to the one, and deterreth from the other, is no evidence of his 3. 4. v. 3.] For

what the *Law could not do in that it was weak* through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. v. 4.] That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit, (*q*) James 2. 11. For he that said, *Do not commit adultery*. said also, *Do not kill*; now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law. Psalm 119. 101, 104, 128. v. 101.] I have restrained my feet from every evil way, that I may keep thy word: v. 104.] Through thy precepts I get understanding; therefore I hate every false way. v. 128.] Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. (*r*) Ezra 9. 13, 14. v. 13.] And after all that is come upon us, for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this. v. 14.] Should we again break thy Commandments, and joyn in affinity with the people of these abominations? wouldst thou not be angry with us, till thou hadst consumed us, so that there should be no remnant nor escaping? Psalm 89. 30. to 35. v. 30.] If his children forsake my Law, and walk not in my judgements. v. 31.] If they break my statutes, and keep not my Commandments, v. 32.] Then will I visit their transgression with the rod, and their iniquity with stripes. v. 33.] Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. v. 34.] My Covenant will I not break, nor alter the thing that is gone out of my lips. (*s*) Lev. 26. to the 14 verse: See in the Bible, with 2 Cor. 6. 16. And what agreement hath the Temple of God with idols? for ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Eph. 6. 2, 3. v. 2.] Honour thy Father and thy Mother, (which is the first Commandment with promise) v. 3.] That it may be well with thee, and thou mayest live long on the earth. Psalm 37. 11. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace, with Mar. 5. 5. Blessed are the meek, for they shall inherit the earth. Psalm 19. 11. Moreover by them is thy servant warned, and in keeping of them, there is great reward, (*t*) Gal. 2. 16. Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ; even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified. Luke 17. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants, we have not done that which was our duty to do.

eing under the Law ; and, not under grace (u).

(u) *Rom. 6. 12;*

14. v. 12) Lec

or sin reign therefore in your mortal body, that ye should obey it in the lusts thereof. v. 14) or sin shall not have dominion over you, for ye are not under the Law, but under grace. 1 *Pet. 1. 8,* to 13. v. 8) Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. v. 9) Not rendering evil for evil, or railing for railing ; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing, v. 10) For he that will love life, and see good dayes ; let him refrain his tongue from evil , and his lips that they speak no guile. v. 11] Let him eschew evil and do good ; Let him seek peace and ensue it. v. 12] For the eyes of the Lord are over the righteous ; and his ear are open unto their prayers, but the face of the Lord is against them that do evil ; with *Psalms 34. 12,* to 7. v. 12] What man is he that desireth life, and loveth many dayes , that he may see good ? v. 13] Keep thy tongue from evil, and thy lips from speaking guile. v. 14] Depart from evil and do good, seek peace and pursue it. v. 15] The eyes of the Lord are upon the righteous ; and his ears open unto their cry. v. 16] The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. *Heb. 12. 28, 29.* v. 28) Wherefore we receiving a Kingdom which cannot be moved ; let us have grace whereby we may serve God acceptably with reverence, and godly fear. v. 29) For our God is a consuming fire.

VII. Neither are the forementioned Uses of the Law (w) *Gal. 3. 21.* contrary to the grace of the Gospel, but do sweetly comply with it (w), the Spirit of Christ subduing, and enabling the will of man, to do that, freely and chearfully, which the will of God revealed in the Law , requireth to be done (x). forbid ; For if there had been a Law given, which could have given life, verily righteousness should have been by the Law. (x) *Ezek. 36. 27.* And I will put my Spirit within you, and cause you to walk in my Statutes ; and ye shall keep my judgements, and do them. *Heb. 8. 10.* For this is the Covenant that I will make with the house of Israel, after those dayes, saith the Lord, I will put my Laws in their minds, and write them in their hearts ; and I will be to them a God, and they shall be to me a people : with *Jer 31. 33.* But this shall be the Covenant that I will make with the house of Israel, after those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts ; and I will be their God, and they shall be my people.

CH A P X X.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemnig Wrath of God, the
M curse

(4) Tit. 2. 14] curse of the Moral Law, (4), and in their being delivered from this who gave present evil World, bondage to Satan and dominion of sin (b); from himself for us, the evil of afflictions, the Ring of death, the victory of the grave, and that he might everlasting damnation (c); as also in their free access to God (d), redeem us and their yielding obedience unto him, not out of slavish fear, but from all iniquity, and put a child-like love and willing minde (e). All which were common rise unto him, also to Believers under the Law (f). But under the New Testament self a peculiar the liberty of Christians is further enlarged in their freedom from the people, zealous yolk of the Ceremonial Law, to which the Jewish Church was of good works, subjected (g); and in greater boldness of access to the throne of 1 Thes. 1. 10.

And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from wrath to come. Gal. 3. 13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hingerh on a Tree, (b) Gal. 1. 4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and our Father, Col. 1. 13. Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son, Acts 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me. Rom. 6. 14. For sin shall not have dominion over you, for ye are not under the Law, but under grace. (c) Rom. 8. 28. We know that all things work together for good to them that love God, to them who are the called according to his purpose. Psalm 119. 71. It is good for me that I have been afflicted; that I might learn thy Statutes. 1 Cor. 15. 54, 55, 56, 57. v. 54.] So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to passe the saying that is written, Death is swallowed up in victory. v. 55.] O death, where is thy sting? O grave, where is thy victory? v. 56.] The Ring of death is sin, and the strength of sin is the Law. v. 57.] But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Rom. 8. 1.] There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (d) Rom. 5. 1, 2. v. 1.] Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. v. 2.] By whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God. (e) Rom. 8. 14, 15. v. 14.] For as many as are led by the Spirit of God, they are the Sons of God. v. 15.] For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry Abba Father. 1 John 4. 18. There is no fear in love, but perfect love casteth out fear; because fear hath torment; he that feareth is not made perfect in love. (f) Gal. 3. 9, 14. v. 9.] So then they which be of faith, are blessed with faithful Abraham. v. 14.] That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. (g) Gal. 4. 1, 2, 3, 6, 7. v. 1.] Now I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all. v. 2.] But is under tutors and governors, untill the time appointed of the Father. v. 3.] Even so we, when we were children, were in bondage under the Elements of the world. v. 6.] And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. v. 7.] Wherefore thou art no more a servant, but a Son; and if a Son, then an heir of God through Christ. Gal. 5. 1. Stand fast therefore in the liberty, wherewith Christ hath made us free, and be not mingled again with the yolk of bondage. Acts 15. 10, 11. v. 10.] Now therefore, why tempt ye God, to put a yolk upon the neck of the Disciples, which neither our Fathers, nor we were able to bear. v. 11.] But we believe, that through the grace of our Lord Jesus Christ, we shall be saved even as they.

grace (b), and in fuller communications of the free Spirit of (b) Heb. 4. 14. God, than Believers under the Law did ordinarily partake of (i) 16. v. 14) Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, v. 16) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4. 19, to 23. v. 19) Having therefore brethren, boldness to enter into the holiest, by the blood of Jesus, v. 20) By a new and living way, which he hath consecrated for us through the vail, that is to say his flesh, v. 21) And having an high Priest over the house of God, v. 23) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, (i) John 7. 38, 39. v. 38) He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water, v. 39) But this spake he of the Spirit, which they that believe on him should receive: for the holy Ghost was not yet given, because that Jesus was not yet glorified, 2 Cor. 3. 13, 17, 18. v. 17. And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished, v. 17) Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty, v. 18) But we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

II. God alone is Lord of the Conscience (k), and hath left it free (k) James 4. 12. There is nothing contrary to his Word; or beside it, if matters of Faith, or Wor- one Law-giver, ship (l). So that, to believe such Doctrines, or to obey such Commands, who is able to our of Conscience, is to betray true Liberty of Conscience (m): and the de- destroy; who quiring of an implicate Faith, and an absolute and blind obedience, art thou that addest another? Ro. 14. 4. Who art thou that judgest another mans servant, to his own Master? standeth or falleth, yea, he shall be holden up: for God is able to make him stand. (l) Acts 19. But Peter and Judas answered and said unto them, whether it be right in the sight of God to hearken unto you, more than unto God, judge ye. Acts 5. 29. Then Peter and the other Apostles answered and said, we ought to obey God rather than man. 1 Cor. 7. 23, Ye are bought with a price, be not ye the servants of men. Mat. 23. 8, 9, to v. 8] But be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren, v. 9] And call no man your father upon the earth, for one is your Father, which is in heaven, v. 10] Neither be ye called Masters, for one is your Master, even Christ. 2 Cor. 1. 24. Not for that we have dominion over your Faith, but are helpers of your joy, for by faith ye stand. Mat. 15. 9. But in vain they do worship me, teaching for Doctrines the Commandments of men. (m) Col. 2. 20, 22, 23. v. 20] Wherefore if ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? v. 21) Which all are to perish with the using, after the Commandments and doctrines of men, v. 23.] Which things have indeed a shew of wisdom in self-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh, Gal. 1. 10. For do I now persuade men, or God? or do I seek to please men? for if I yet please men, I should not be the servant of Christ Gal. 2. 4, 5, v. 4] And that because of false brethren now are brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage, v. 5] To whom we gave place by subjection, no not for a hour, that the truth of the Gospel might continue with you, Gal. 5. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

(n) Rom, 10. 18, to destroy Liberty of Conscience, and Reason also (n).

17. So then

faith cometh by hearing, and hearing by the Word of God. Rom. 14. 23. He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin. Isa. 8. 20. To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them. Acts 17. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. John. 4. 22. Ye worship ye know not what, we know what we worship; for Salvation is of the Jews. Hos. 5. 11. Ephraim is oppressed, and broken in judgement; because he willingly walked after the Commandment. Rev. 13. 12, 16, 17. v. 12.] And he exerciseth all the power of the first beast before him, and causeth the earth, and all them which dwell therein, to worship the first beast, whose deadly wound was healed. v. 16.] He causeth all both small and great, rich and poor, free and bound, to receive a mark in their right hand, or in their fore-head. v. 17.] And that no man might buy, or sell, save he that had the mark, or the name of the beast, or the number of his name. Jer. 8. 9. The wise men are ashamed, they are dismayed and taken; Lo, they have rejected the word of the Lord, and what wisdom is in them?

(o) Gal. 5. 13.

III. They, who upon pretence of Christian Liberty, do practise For brethren, rise any sin, or cherish any lust, do thereby destroy the end ye have been of Christian Liberty, which is, that being delivered out of called unto li- the hands of our Enemies, we might serve the Lord berty, only use the Lord not liberty for without fear, in holiness and righteousness before him, all the an occasion to dayes of our life (o).

the flesh, but

by love, serve one another. 1 Pet. 2. 16. As free and not using your liberty for a cloak of maliciousness, but as the servants of God. 2 Pet. 2. 19. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same he is brought in bondage. John 8. 34. Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin. Luk 1. 74, 75. v. 74.] That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear. v. 75.] To holiness and righteousness before him all the dayes of our life.

(p) Mir. 12.

IV. And because the power which God hath ordained, 25. And Jesus and the Liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve know their ed by God, to destroy, but mutually to uphold and preserve thoughts, and one another; They who upon pretence of Christian liberty, said unto them, Every King-ty, shall oppose any lawful Power, or the lawful exercise of dom divided it, whether it be Civil or Ecclesiastical, resist the Ordinance of God (p). And, for their publishing of such Opinions, or maintaining of such practices, as are contrary and every City or house divided against it self, shall not stand. 2 Pet. 2. 13, 14, 16. v. 13. Submit your self to every ordinance of man for the Lords sake, whether it be to the King as supreme; v. 14.] Or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. v. 16.] As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Rom. 13. 1, 2 to the 8. v. See in the Bible. Heb. 13. 17. Obey them that have the rule over you; and submit your selves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. .

to the light of Nature, or to the known Principles of Christianity; whether concerning Faith, Worship, or Conversation, (9) Rom. 1. 32. or to the Power of Godliness; or, such erroneous Opinions or Who knowing practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external judgement of God (that they which offend Peace and Order which Christ hath established in the Church, mischief things they may lawfully be called to account, and proceeded against are worthy of by the Censures of the Church (9), and by the power of the death) not only

but have pleasure in them that do them. with 1 Cor. 5. 1, 5, 11, 13, v. 1.] It is reported commonly that there is fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should have his Fathers wife. V. 5.] To deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. V. 11.] But now I have written unto you not to keep company, if any that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one, no not eat. v. 13.] Put them that are without God judgement: Therefore put away from among your selves, that wicked person. 2 John v. 10. 11. v. 10.] If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. V. 11.] For he that biddeth him God speed, is partaker of his evil deeds. 2 Thel. 3. 14. And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. And 1 Tim. 6. 3, 4, 5. v. 3] If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. v. 4] He is proud, knowing nothing, but doting about questions, and strifes of words, whereof, cometh envy, strife, railings, evil surmising. V. 5.] Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thy self. Tit. 1. 10, 11, 14. v. 10] For there are many unruly and vain talkers, and deceivers, especially they of the circumcision. V. 11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre sake. V. 13] This witness is true; wherefore rebuke them sharply, that they may be found in the faith. Tit. 3. 10. A man that is an Heretick, after the first and second admonition, reject. With Mat. 18. 15, 16, 17. v. 15] Moreover, if thy brother should trespass against thee, go and tell him his fault between thee & him alone, if he shall hear thee, thou hast gained thy brother. V. 16. But if he will not hear thee, then take with thee, one or two more, that in the mouth of two or three witnesses, every word may be established. V. 17] And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publicane. 1. Tim. 1 19, 20. v. 19] Holding faith and a good conscience, which some having put away, concerning faith have made shipwrack. V. 20] Of whom is *Hymeneus* and *Alexander*, whom I have delivered unto Satan, that they may learn not to blaspheme. Rev. 2. 2, 14, 15, 20. v. 2] I know thy works, and thy labour; and thy patience, and how thou canst not bear them which are evil, and thou hast tried them, which say they are *Apostles*, and are not, and hast found them liars. V. 14] But I have a few things against thee, because thou hast them that hold the doctrine of *Balaam*, who taught *Balaam* to cast a stumbling block before the children of Israel, to eat things sacrificed unto Idols, and to commit fornication. v. 15] So hast thou also them that hold the doctrine of the *Nicolaitans*, which thing I hate. v. 20] Notwithstanding, I have a few things against thee, because thou sufferest that woman *Foxebet*, which calleth her self a Prophetess, to teach, and seduce my servants to commit fornication, and to eat things sacrificed unto Idols. Rev. 3. 9 Behold I will make them of the Synagogue of Satan, which say they are Jews, and are not, but do lye: Behold I will make them to come and worship before thy feet, and to know that I have loved thee.

(r) Deut. 13. 6. Civil Magistrate (r).

to the 11. See

in the Bible. Rom. 13. 3, 4. v. 3] For Rulers are not a terror to good works, but to the evil; wilt thou not then be afraid of the power? do that which is good, and thou shalt have praise of the same: v. 4] For he is the Minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the Minister of God, a revenger to execute wrath upon him that doth evil: with 2 John v. 10, 11, See in the Letter Q. Ezra 7. 23, 25, 26, 27, 28. v. 23] Whatsoever is commanded by the God of heaven, let it be diligently done, for the houle of the God of heaven: for why should there be wrath against the realm of the King and his sons? v. 25] And thou Ezra, after the wisdom of thy God, that is in thine hand, let Magistrats and Judges, which may judge all the people that are beyond the River, all such as know the Laws of thy God, and teach ye them that know them not. v. 26] And whosoever will not do the Law of thy God, and the Law of the King, let judgement be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. v. 27] Blessed be the Lord God of our fathers, which hath put such a thing as this in the Kings heart, to beautifie the house of the Lord, which is in Jerusalem. v. 28] And hath extended mercy unto me, before the King and his Counsellors, and before all the Kings mighty Princes: and I was strengthened, as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. Rev. 17. 12, 16, 17. v. 12] And the ten horns which thou sawest, are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour with the beast. v. 16] And the ten horns which thou sawest upon the beasts, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and shall burn her with fire. v. 17] For God hath put in their hearts to fulfill his will, and to agree, and to give their kingdom unto the beast, until the word of God shall be fulfilled. Neh. 13. 15, 17, 21, 22, 23, 30. v. 15] In those days saw I in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves, and lading Asses, as also wine grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. v. 17] Then I contended with the Nobles of Judah, and said unto them, what evil thing is this that ye do, and profane the Sabbath day? v. 21] Then I testified against them, & said unto them, why lodge ye about the wall? if ye do so again, I will lay hands on you: from that time forth, came they no more on the Sabbath. v. 22] And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. v. 25] And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for your selves. v. 30] Thus cleansed I them from all strangers, and appointed the wards of the Priests, and the Levites, every one in his business. 2 Kings 23. 5, 6, 9, 20, 21. v. 5] And he put down the idolatrous Priest, whom the Kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; then also that burnt incense unto Baal; to the Sun, and to the Moon, and to the Planets, and to all the host of heaven. v. 6] And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamp it small to powder, and cast the powder thereof upon the graves of the children of the people. v. 9] Nevertheless, the Priests of the high places came not up to the Altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren. v. 20] And he slew all the Priests of the high places that were there, upon the Altars, and burnt mens bones upon them, and returned to Jerusalem. v. 21] And the King commanded all the people, saying, Keep the Passover unto the Lord your God, as it is written in the Book of the Covenant. 2 Chron. 34. 37. And Josiah took away all the abominations out of all the countreys, that pertained to the children of Israel; and made all that were present in Israel to serve, even

to serve the Lord their God; and all his days they departed not from following the Lord God of their fathers. 2 Chron. 15. 12, 13, 16. v. 12] And they entered into a Covenant to seek the Lord God of their fathers with all their heart, and with all their soul, v. 13] That whosoever would not seek the Lord God of Israel, should be put to death, whether (small or great, whether man or woman, v. 16] And also concerning Maachab the mother of Asa the King, he removed her from being Queen, because she had made an idol in a grove; and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron. Dan. 3. 29. Therefore I make a decree, that every people, nation, and language, which speaketh any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses made a dung-hill, because there is no other God that can deliver after this sort. 1 Tim. 2. 2. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. Isa. 49. 23. And Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers, they shall bow down to thee, with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me. Zech. 13. 2, 3. v. 2] And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, & they shall no more be remembered; and also I will cause the Prophets, and the unclean spirit to pass out of the land. v. 3] And it shall come to pass, that when any shall yet prophesie, then his father and his mother that begat him, shall say unto him, thou shalt not live; for thou speakest lies in the Name of the Lord; and his father & his mother that begat him, shall thrust him thorow, when he prophesieth.

CHAP. XXI.

Of Religious Worship, and the Sabbath Day.

THE light of Nature sheweth that there is a God, who hath Lordship and Sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might (a). But the acceptable way of worshipping the true God, is instituted by his self, and so limited to his own revealed will, that he may be worshipped according to the imaginations and devices, are made, even his eternal power and Godhead, so that they are without excuse. All. 17. 24. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands. Psalm 119. 68. Thou art good, and dost good, teach me thy statutes. Jer. 10. 7. Who would not fear thee, O King of Nations, for to thee it doth appertain; forasmuch as among all the wise men of the nations, and in all their Kingdoms, there is none like unto thee. Psal. 31. 23. O love the Lord, all ye his saints, for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Psalm 18. 3. I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies. Rom. 10. 12. For there is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him. Psal. 62. 8. Trust in him at all times ye people, pour out your heart before him, God is a refuge for us. Josh. 24. 14. Now therefore, fear the Lord, and serve him in sincerity, and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord. Mark 12. 33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more then all whole burnt-offerings and sacrifices.

(b) Deut. 12. ces of men, or the Suggestions of Satan, under any visible repre-
 32. What tentations, or any other way not prescribed in the holy Scripture (b),
 thing soever I
 command you, observe to do it ; Thou shalt not add thereto, nor diminish from it.
 Mat. 15. 9. But in vain they do worship me, teaching for doctrines the commandments
 of men. Acts 17. 25. Neither is worshipped with mens hands, as though he needed any
 thing, seeing he giveth to all life, and breath, and all things. Mat 4. 9. 10. v. 9] And
 saith unto him, all these things will I give thee, if thou wilt fall down and worship me.
 v. 10] Then saith Jesus unto him, get thee hence Satan, for it is written, Thou shalt wor-
 ship the Lord thy God, and him only shalt thou serve. Deut. 15. to the 20. See in the
 Bible. Exod. 20. 4, 5, 6. v. 4] Thou shalt not make unto thee any graven image, or
 any likeness of any thing that is in heaven above, or that is in the earth beneath, or that
 is in the water under the earth. v. 5.] Thou shalt not bow down thy self to them, nor
 serve them ; for I the Lord thy God, am a jealous God, visiting the iniquity of the Fa-
 thers upon the children, unto the third and fourth generation, of them that hate me.
 v. 6.] And shewing mercy unto thousands, of them that love me, and keep my Com-
 mandments. Col. 2. 23. Which things have indeed a shew of wisdom in wil-worship
 and humility, and neglecting of the body, not in any honour to the satisfying of the
 flesh.

(c) Mat. 4. 10. II. Religious Worship is to be given to God, the Father, Son,
 See before in and Holy Ghost; and to him alone (c); not to Angels, Saints,
 letter (b) with or any other creature (d): and since the Fall, not without a
 Joh. 6. 23. That Mediator; nor in the mediation of any other, but of Christ
 all men should the alone (e).
 Son, even as
 they honour
 the Father; he that honoureth not the Son, honoureth not the Father which hath sent
 him. 2. Cor. 13. 14. The grace of our Lord Jesus Christ, and the love of God, and the
 Communion of the Holy Ghost, be with you all. Amen. (d) Col. 2. 18. Let no man beguile
 you of your reward, in a voluntary humility, and worshiping of Angels, intruding into
 those things which he hath not seen, vainly puffing up by his fleshly mind. Rev. 19. 10.
 And I fell at his feet to worship him, and he said unto me, see thou do it not, I am thy
 fellow servant, and of thy brethren, that have the Testimony of Jesus, worship God;
 for the testimony of Jesus is the spirit of prophecy. Rom. 1. 25. Who changed the truth
 of God into a lye, and worshipped, and served the creature, more than the Creator, who
 is blessed for ever. Amen. (e) John 14. 6. Jesus saith unto him, I am the way, and the
 truth, and the life, no man cometh to the Father, but by me. 1 Tim. 2. 5. For there is one
 God, and one Mediator between and men, the man Christ Jesus Eph. 2. 18. For through
 him, we both have an access by one spirit unto the Father. Col. 3. 17. And whatsoever
 ye do in word, or deed ; do all in the Name of the Lord Jesus, giving thanks to God,
 and the Father by him.

(f) Phil. 4. 6. III. Prayer, with thanksgiving, being one special part of Re-
 Be careful for ligious worship (f), is by God required of all men (g); and
 nothing; but that it may be accepted, it is to be made in the name of the
 in every thing
 by prayer and
 supplication with thanksgiving, let your requests be made known unto God. (g) Pl. 65
 2. O thou that hearest prayer, unto thee shall all flesh come.

Son (b), by the help of his Spirit (i), according to his Will (b) John 14: (k), with understanding, reverence, humility, fervency, 13, 14, v. 13] And whatsoever ye shall ask in my Name, That will I do, that the Father may be glorified in the Son, v. 14] If ye shall ask any thing in my Name, I will do it. 1 Peter. 2. 5. Ye also as lively stones are built up a spiritual house, an holy Priest-hood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ. (i) Rom. 8. 26. Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself, maketh intercession for us, with groanings which cannot be uttered. (k) 1 John 5. 14. And this is the confidence we have in him, that if we ask any thing according to his will, he heareth us. (l) Psalm 47. 7. For God is the King of all the earth, sing ye praises with understanding. Eccles. 5. 1, 2, v. 1] Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil, v. 2] Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few. Hebrews 12. 28. Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. Gen. 18. 27. And Abraham answered and said, behold now, I have taken upon me to speak to the Lord, which am but dust and ashes. James 5. 16. Confess your faults one to another, and pray one for another, that ye may be healed; the effectual fervent prayer of a righteous man availeth much. James 1. 6, 7, v. 6] But let him ask in faith, nothing wavering; for he that wavereth, is like a wave of the Sea, driven with the wind and tossed, v. 7] For let not that man think, that he shall receive any thing of the Lord. Mat. 11. 24. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mat. 6. 12, 14, 15, v. 12] And forgive us our debts, as we forgive our debtors, v. 14] For if ye forgive men their trespasses, your heavenly Father will also forgive you, v. 15] But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Col. 4. 2. Continue in prayer, and watch in the same with thanksgiving. Eph. 6. 18. Praying alwayes, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints. (m) 1 Cor. 14. 14. For if I pray in an unknown tongue, my spirit prayeth, but mine understanding is unfruitful,

IV. Prayer is to be made for things lawful (n), and for all (n) 1 John 5. for such of men living, or that shall live hereafter (o): but not for 14. See letter K. (o) 1 Tim. 2. 1, 2, v. 1] I Exhort therefore, that first of all supplications, prayers, and intercessions, and giving of thanks, be made for all men, v. 2] For Kings, and for all that are in authority, that we may lead a quiet, and peaceable life, in all godliness and honesty. John 17. 20. Neither pray I for these alone, but for them also, which shall believe on me through their word, 2 Sam. 7. 29. Therefore now, let it please thee to bless the house of thy servant, that it may continue for ever before thee; for thou O Lord God hast spoken it; and with thy blessing, let the house of thy servant be blessed for ever. Ruth 4. 12. And let thy house be like the house of Pharez, (whom Tamar bare unto Judah) of the seed which the Lord shall give thee of this young woman,

(p) : Sami 12. the dead (p), nor for those of whom it may be known, that 21, 22, 23. v. 21) they have sinned the sin unto death (q). Then said his

servants unto him, what thing is this that thou hast done? thou didst fast and weep for the child, while it was alive, but when the child was dead, thou didst arise and did eat bread. v. 22) And he said, while the child was yet alive, I tasted and wept; for I said, Who can tell, whether God will be gracious to me, that the child may live? v. 23.) But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. Luke 16. 25, 26 v. 25) But Abraham said, Son, remember that thou in thy life-time, receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented. v. 26.) And besides all this, between us and you, there is a great gulf fixed, so that they which would passe from hence to you cannot, neither can they passe to us, that would come thence. Rev. 14. 13. And I heard a voice from heaven, saying unto me, write, Blessed are the dead, which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them. (q) : 1 John 5. 16, If any man see his brother sin, a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say, that he shall pray for it.

(r) Acts 15. 21. V. The reading of the Scriptures with godly fear (r), the For Moses of sound Preaching (s), and conscionable hearing of the word, old time hath in obedience unto God, with understanding, faith, and reverence (t); singing of Psalms with grace in the heart (u); as them that also, the due administration, and worthy receiving of the preach him, the due administration, and worthy receiving of the being read in Sacraments instituted by Christ; are all, parts of the ordinance Synagogues every Sabbath day. Rev. 1. 3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand. (s) 2 Tim. 2. 25. Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. (t) Jam 1. 22 But be ye doers of the word, and not hearers only, deceiving your own selves. Acts 10. 33. Immediately therefore, I sent to thee, and thou hast well done, that thou art come; now, therefore, we are all here present, before God to hear all things that are commanded thee of God. Mat. 13. 19. When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart, this is he, which received seed in the way side. Heb. 4. 2. For unto us was the Gospel preached, as well as unto them; but the Word preached, did not profit them, not being mixed with faith in them that heard it. 1st. 6. 2. For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my Word. (u) Col. 3. 16. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and Hymns, and spiritual Songs, singing with grace in your hearts to the Lord. Eph. 5. 19. Speaking to your selves in Psalms, and Hymns, and spiritual Songs, singing, and making melody in your hearts to the Lord. James 5. 13. Is any among you afflicted? Let him pray, Is any merry? Let him sing Psalms.

nary Religious worship of God^w: Besides Religious Oaths ^x, (^w) *Mat. 28.* Vows ^y, Solemn Fasting ^z, and thanksgivings, upon several ^{19.} Go ye occasions ^a, which are, in their several times, and seasons, to ^{therefore, and} be used in an holy and religious manner ^b, ^{teach all Na-} tions, Baptiz-
^{ing them in}

the name of the Father, and of the Son, and of the holy Ghost. ^{1 Cor. 11. 23, to verse 29.} See in the Bible, *Acts 2. 42.* And they continued stedfastly in the Apostles Doctrine and fellowship, and in breaking of bread, and in prayers. (^x) *Deut 6. 13.* Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. *Nehem. 10. 29.* They cleave to their brethren, their Nobles, and entered into a curse, and into an oath to walk in Gods Law, which was given by Moses the servant of God; and to observe, and do all the Commandments of the Lord our God, and his Judgements, and his Statutes. (^y) *Isa. 19. 21.* And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; Yea, They shall vow a vow unto the Lord, and perform it. *Eccles. 5. 4, 5. v. 4.* When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools, pay that which thou hast vowed. ^{v. 5.} Better it is that thou shouldest not vow, than that thou shouldest vow and not pay. (^z) *Jos 2. 12.* Therefore also now saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning, *Ester 4. 16.* Go gather together all the Jews that are present in *Shushan*, and fast ye for me, and neither eat, nor drink three dayes, night or day: I also, and my Maidens will fast likewise, and so will I go in unto the King, which is not according to the Law; and if I perish, I perish. *Mat 9. 15.* Jesus said unto them, Can the children of the bride-chamber mourn as long as the bridegroom is with them: but the dayes will come, when the bridegroom shall be taken from them, and then shall they fast, *1 Cor. 7. 5.* Defraud you not one the other, except it be with consent for a time, that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not for your Incontinency. (^a) *Psal. 107.* throughout, see in the Bible. *Ester 9. 22.* As the dayes wherein the Jews rested from their Enemies, and the moneth which was turned unto them, from sorrow to joy, and from mourning unto a good day, that they should make them dayes of feasting and joy, and of sending portions one to another, and gifts to the poor. (^b) *Heb. 12. 28.* Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and with godly fear.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed, or towards such it is directed ^c: but (^c) *Jobn 4. 21.* God is to be Worshipped every where ^d, in Spirit ^{Jesus saith un-} to her, woman, believe me, the hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father. (^d) *Mal. 1. 11.* For from the rising of the Sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place, incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathens, saith the Lord of Hosts. *1 Tim. 2. 8.* I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting,

(e) John 4. 23, and Truth e : as in private Families *f*, daily *g*, and in secret, each 24. But the one by himself *b* ; so, more solemnly, in the publick Assemblies, which are not carelessly, or wilfully to be neglected, or forsaken, and now is, when God, by his VVord or Providence, calleth thereunto *i*.

worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. v. 24] God is a Spirit, and they that worship him, *must worship him in spirit and in truth.* (f) Jer. 10. 25: Pour out thy fury upon the heathen, that know thee not; and upon the Families that sell not on thy Name, for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. Deu. 6. 6 7. v. 6] And these words which I commanded thee this day, shall be in thine heart. v. 7] And thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sleepest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Job 1. 5. And it was so, when the days of their feasting were gone about, that Job lent and sanctified them, and rose up early in the morning, and offered burnt-offerings, according to the number of them all : for Job said, *It may be that my sons have sinned, and cursed God in their hearts, thus did Job continually.* 2 Sam. 6. 18, 20. v. 18] And as soon as David had made an end of offering burnt-offerings, and peace-offerings, he blessed the people in the name of the Lord of Hosts. v. 20] Then David returned to bless his household ; and Michal the daughter of Saul came out to meet David, and said, How glorious was the King of Israel to day, who uncovered himself to day, in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself : 1 Pet. 3. 7. *Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.* Acts 10. 2. A devout man, one that feared God with all his house, which gave much Alms to the people, and prayed to God alway. (g) Mar. 6. 11. Give us this day our daily bread. (b) Mar. 6. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Eph. 6. 18. *Praying always, with all Prayer and supplication in the Spirit, and watching thereunto, with all perseverance and supplication for all Saints.* (i) Isa. 56. 6, 7. v. 6] Also the sons of the stranger, that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath, from polluting it, and taketh hold of my Covenant ; v. 7] *Even them will I bring to my holy mountain, and make them joyful in my house of prayer : their burnt-offerings, and their sacrifices shall be accepted upon mine Altar : for mine house shall be called a house of prayer for all people.* Heb. 10. 25. *Not forsaking the assembling of your selves together, as the manner of some is : but exhorting one another, and so much the more, as you see the day approaching.* Prov. 1. 20, 21. 24. v. 20] *Wisdom cryeth without, she uttereth her voice in the streets.* v. 21] *She cryeth in the chief place of concourse, in the opening of the Gates in the City, she uttereth her words, saying,* v. 24] *Because I have called, and ye refused, I have stretched out my hand, and no man regarded : Prov. 8. 34. Blessed is the man that heareth me, watching daily at my Gates, waiting at the posts of my doors.* Acts 13. 42. And when the Jews were gone out of the Synagogue, the Gentiles besought that *these words might be preached to them the next Sabbath.* Luk. 4. 16. And he came to Nazareth, where he had been brought up, and as his custom was, he went into the Synagogue on the sabbath day, and stood up for to read, Acts 1. 42. And they continued stedfastly in the Apostles Doctrine and fellowship, and in breaking of bread, and in prayers.

VII. As it is of the Law of Nature, that, in general, a due proportion of time be set apart for the Worship of God ; so, in his Word, by a positive, Moral, and perpetual Commandment, binding all men, in all Ages, he hath particularly

cularly appointed One day in Seven, for a Sabbath, to be kept holy unto him: *k*: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week *l*; which, in Scripture, is called the Lords day *m*, and is to be continued to the end of the world, as the Christian Sabbath *n*.

(k) Exod 20 8, 10, 11. v. 8] Remember the Sabbath day to keep it holy. *(l)* But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy catrel, nor thy stranger which is within thy gates. v. 11] For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it. Isa. 56. 2, 4, 6, 7. v. 2] Blessed is the man that doth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. v. 4] For thus saith the Lord unto the Eunuchs that keep my Sabbaths, and chuse the things that please me, and take hold of my Covenant. v. 6, and 7. See in Letter I. foregoing. *(m)* Gen. 2. 2, 3. v. 2] And on the seventh day, God ended his work which he had made, and he rested on the seventh day from all his works which he had made. v. 3] And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made. 1 Cor. 16. 1, 2. v. 1] Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. v. 2] Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come. Acts 20. 7. And upon the first day of the week, when the Disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight. *(n)* Rev. 1. 10. I was in the Spirit on the Lords day, and heard behind me a great voice, as of a Trumpet. *(o)* Exod. 28. 8, 10. See Letter K. with Mat. 5. 17, 18. v. 17] Think not that I am come to destroy the Law, or the Prophets, I am not come to destroy, but to fulfil. v. 18] For verily I say unto you, till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the Law, till all be fulfilled.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before hand, do not only observe an holy Rest, all the Day, from their own works, words, and thoughts, about their worldly employments, and recreations, but also are taken up the whole time, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord: bake that which you will bake to day, and seeth that ye will seeth, and that which remaineth over, lay up for you to be kept until the morning. v. 25.] And Moses said, Eat that to day, for to day is a Sabbath unto the Lord, to day ye shall not find it in the field. v. 26] Six days ye shall gather it, but on the seventh, which is the Sabbath, in it there shall be none. v. 29] See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day, the bread of two days: abide ye every man in his place: let no man go out of his place on the seventh day. v. 30] So the people rested on the seventh day. Exod. 31. 15, 16, 17. v. 15] Six days may work be done, but in the seventh day, is the Sabbath of rest, holy to the Lord: whosoever doth any work in the Sabbath day, he shall surely be put to death. v. 16] Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual Covenant. v. 17.] It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

refreshed. Isa. 58. 13. *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.* Neh. 13. 15. to 23. v. 15] *In those days [saw I in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves, and lading Asses, as also Wine-grapes, and Figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold Victuals. v. 16.] There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath, unto the children of Judah in Jerusalem. v. 17.] Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath? v. 18.] Did not your fathers thus, and did not our God bring all this evil upon us, and upon this City? yet ye bring more wrath upon Israel, by prophaning the Sabbath. v. 19.] And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the Gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the Gates, that there should no burden be brought in on the Sabbath day. v. 21.] Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you; from that time forth, they came no more on the Sabbath. v. 22.] And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the Gates, to sanctify the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.*

(p) Isa. 58. 13. in the publick and private Exercises of his Worship, and in See in Letter the Duties of necessity, and mercy p.
O. Matth. 12. 1.
to the 13. See in the Bible.

CHAP. XXII.

Of lawful Oaths and Vows.

(a) Deut. 10. 20 Thou shalt fear the Lord thy God: him shalt thou serve, and to sweareth b. him shalt thou cleave, and swear by his Name. (b) Exod. 20. 7. *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.* Lev. 19. 12. *And thou shalt not swear by my Name falsely, neither shalt thou prophane the Name of thy God: I am the Lord.* 2 Cor. 1. 23. *Moreover, I call God for a record upon my soul, that to spare you, I came not as yet into Corinth.* 2 Chron. 6. 22, 23. v. 22] *If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine Altar in this house: v. 23.] Then hear thou from heaven, and do, and judge thy servants, by requiring the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him according to his righteousness.*

II. The Name of God only, is that by which men ought to swear, and, therein it is to used with all holy fear and reverence *c*. Therefore to swear vainly or rashly, by that glorious and dreadful Name; or to swear at all, by any other thing, is sinful, and to be abhorred *d*. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God, under the New Testament, as well as under the old *e*; so, a lawfull Oath, being imposed by lawful authority, in such matters ought to be taken *f*.

(c) Deut. 6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. (d) Ex. 20. 7. See Letter. B Jer.

7. How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no Gods; when I fed them to the full, they then committed Adultery, and assembled themselves by troops in the harlots houses. Mat. 5. 34. 37. V. 34.] But say unto you, Swear not at all, neither by heaven, for it is Gods throne. V. 37] But let your communication be yea, yea, nay, nay: for *whatsoever is more than this*, commeth of evil. Jam. 5. 12. Above all things my brethren, swear not, *neither by heaven, neither by earth, neither by any other oath*, but let your yea be yea: and your nay, nay: lest ye all into condemnation. (e) Heb. 6. 16. For men verily swear by the greater, and an Oath or confirmation, is to them an end of all strife. 2 Cor. 1. 23. See letter B. Isa 65. 16. That he who blesseth himself in the earth, shall blesse himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth: because the former troubles are forgotten, and because they are hid from mine eyes. (f) 1 Kings 8. 31. If any man trespass against his neighbour, and an oath be laid upon him, to cause him to swear, and the oath come before thine Altar in this house. Neh. 13. 25. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your Daughters unto their Sons, nor take their Daughters, unto your Sons, or for your selves. Ezra. 10. 5. Then arose Ezra, and made the chief Priests, the Levites, and all Israel to swear, that they should do according to this word: and they swore.

III. Whosoever taketh an Oath, ought duly to consider the weightiness of so solemn an Act; and therein to avouch nothing, but what he is fully perswaded is the truth *g*. Neither may any man binde himself by Oath to any thing, but what is good and just, and what he believeth so to be, and what he is able and resolved to perform *h*. Yet it is a sin, to refuse to swear, and in righteousness, and the Nations shall blesse themselves in him, and in him shall they glory. (b) Gen. 24. 2, 3, 5, 6, 8, 9. V. 2.] And Abraham said unto his eldest servant of his house, that ruled over all that he had: Put I pray thee thy hand under my thigh. V. 3] And I will make thee swear by the Lord the God of heaven, and the God of the earth, that thou shalt not take a wife unto my Son, of the daughters of the Canaanites, amongst whom I dwell. V. 5] And the servant said unto him, Peradventure the woman will not be willing to follow me into this land, must I needs bring thy Son again unto the Land from whence thou camest? V. 6] And Abraham said unto him, Beware thou, that thou bring not my Son thither again. V. 8.] And if the woman will not be willing to follow thee, then thou shalt be free from this my Oath; only bring not my Son thither again. V. 9. And the servant put his hand under the thigh of Abraham his Master, and swore to him concerning that matter.

(g) Exod. 20. 7. See letter B. Jer. 4. 2. And thou shalt swear The Lord is in judgement, and in righteousness.

an Oath touching any thing that is good and just, being imposed by

(i) Num. 5 19. lawful Authority.

21. V. 19] And

the priests shall charge hereby an Oath, and say unto the woman, If no man hath lyen with thee, and if thou hast not gone aside to uncleanness with another instead of thine Husband be thou free from this bitter water that causeth the curse. V. 21] Then the Priest shall charge the woman with an Oath of cursing; and the Priest shall say unto the woman, The Lord make thee a curse, and an oath among the people, when the Lord doth make thy thigh to rot, and thy belly to swell. Neh. 5. 12. Then said they, we will restore them, and will require nothing of them; so will we do as thou sayest: then I called the Priests, and took an Oath of them, that they should do according to this promise. Exod. 22. 7, 8, 9 10, 11. V. 7] If a man shall deliver unto his neighbour money, or stuff to keep, and it be stolen out of the mans house, if the thief be found, let him pay double. V. 8] If the thief be not found, then the Master of the house shall be brought unto the Judges, to see whether he have put his hand unto his neighbours goods. V. 9] For all manner of trespass, whether it be for Ox, for Ass, for Sheep, for Rayment, or for any manner of lost things, which another challengeth to be his, the cause of both parties shall come before the Judges, and whom the Judges shall condemn, he shall pay double unto his neighbour. V. 10] If a man deliver unto his neighbour an Ass, or an Ox, or a Sheep, or any beast to keep, and it dye, or be hurt, or driven away, no man seeing it, V. 11] Then shall the Oath of the Lord be between them both, that he hath not put his hand unto his neighbours goods: and the owner of it shall accept thereof, and he shall not make it good.

(k) Jer. 4. 2.

IV. An Oath is to be taken in the plain and common sense See Letter. G. of the words, without equivocation, or mental reservation k. Psal. 24. 4.] It cannot oblige to sin: but, in any thing not sinful, being taken, He that hath clean hands, it binds to performance, although to a mans own hurt l. Nor and a pure heart, is it to be violated, although made to hereticks, or infidels m. hear, who

hath not lift up his Soul unto vanity, nor sworn deceitfully. (l) 1 Sam. 25. 22, 32 33, 34. V. 22] So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light, any that pisseth against the wall V. 32] And David said unto Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me. V. 33] And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging my self with mine own hands V. 34] For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light, any that pisseth against the wall. Psal. 15. 4. In whose eyes, a vile person is contemned; but he honoureth them that fear the Lord, he that sweareth to his own hurt, and changeth not. (m) Ezek. 17. 16, 18, 19. V. 16] As I live, saith the Lord God, surely in the place where the King dwelleth, that made him King, whose oath he despised, and whose Covenant he brake, even with him, in the midst of Babylon he shall die. V. 18] Seeing he despised the oath by breaking of the Covenant (when to he had given his hand) and hath done all these things, he shall not escape. V. 19] Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own head. Jos. 9. 18, 19. V. 18. And the Children of Israel (mote them nor, because the Princes of the Congregation had sworn unto them by the Lord God of Israel: and all the Congregation murmured against the Princes. V. 19. But all the princes said unto all the Congregation, We have sworn unto them by the Lord God of Israel: Now therefore, we may not touch them. 2 Sam. 21. 1. Then there was a famine in the days of David, three years, year after year, and David enquired of the Lord, And the Lord answered, It is for Saul, and his bloody house, because he slew the Gibeonites, V. A

V. A Vow is of the like nature with a Promissory Oath, (n) *Isa. 19. 21.* And ought to be made with the like Religious care, and to And the Lord be perform'd with the like faithfulness n. shall be known to Egypt, and

the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yea, They shall vow a vow unto the Lord, and perform it. *Eccles. 5. 4, 5, 6, 7, 4*] When thou voweſt a vow unto God, defer it not to pay it. for he hath no pleasure in tools, pay that which thou haſt vowed. v. 5] Better it is, That thou ſhouldeſt not vow, than that thou ſhouldeſt vow, and not pay. v. 6] Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the Angel, it was an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thy hands? *Pſal. 61. 8.* So will I ſing praife unto thy name for ever: that I may daily perform my vows. *Pſal. 66. 13, 14. v. 13*] I will go into thine houſe with burnt-offerings: I will pay thee my vows, v. 14] Which my lips have uttered, and my mouth hath ſpoken when I was in trouble.

IV. It is not to be made to any Creature but to God (o) *Pſal. 76. 11.* alone o: and, that it may be accepted, it is to be made voluntarily, out of faith, and conſcience of duty, in way of Thankfulneſs for mercy received, or for the obtaining of what we want; whereby we more ſtrictly bind our ſelves to neceſſary duties; or, to other things, to ſar, and ſo long, as they may itly conduce thereunto.

that ought to be feared. *Jer. 44. 25, 26. v. 25*] Thus ſaith the Lord of Hoſts, the God of Iſrael, ſaying, Yee and your wives have both ſpoken with your mouths, and fulfilled with your hand, ſaying, We will ſurely perform our vows, that we have vowed, to burn incenſe to the Queen of heaven, and to pour out drink offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows. v. 26] Therefore, hear ye the word of the Lord all Judah, that dwell in the Land of Egypt, Behold, I have ſworn by my great name, ſaith the Lord, That my name ſhall no more be named in the mouth of any man of Judah, in all the Land of Egypt, ſaying, The Lord God liveth, (p) *Deut. 23. 21, 22, 23. v. 21*] When thou ſhalt vow a vow unto thy Lord God, thou ſhalt not ſlack to pay it: for the Lord thy God will ſurely require it of thee, and it would be a ſin in thee. v. 22] But if thou ſhalt forbear to vow, it ſhall be no ſin in thee. v. 23] That which is gone out of thy lips, thou ſhalt keep and perform, even a free-will offering, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth. *Pſalm 50. 14.* Offer unto God thankſgiving, and pay thy vows unto the moſt High. *Gen. 28. 20, 21, 22. v. 20*] And Jacob vowed a vow, ſaying, if God will be with me, and will keep me in this way that I go; and will give me bread to eat, and rayment to put on, v. 21] ſo that I come again to my Fathers houſe in peace: then ſhall the Lord be my God. v. 22] And this ſtone, which I have ſet for a Pillar, ſhall be Gods houſe, and of all that thou ſhalt ve me, I will ſurely give a tenth unto thee, *1 Sam. 1. 11.* And ſhe vowed a vow, and ſaid, O Lord of Hoſts, If thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but will give unto thine handmaid a man-child, then will I give him unto the Lord, all the dayes of his life; and there ſhall no Razor come upon his head. *Pſal. 66. 13, 14.* See Letter N. *Pſal. 132. 2, 3, 4, 5. v. 2*] How he ſware unto the Lord, I vowed unto the mighty God of Jacob, v. 3] Surely I will not come into the Tabernacles my houſe, nor go up into my bed; v. 4] I will not give ſleep unto my eyes, nor ſlumber mine eye-lids; v. 5] Untill I find out a place for the Lord, an habitation for the mighty God of Jacob, VIII. No

(4) Acts 23. VII. No man may vow to do any thing forbidden in the
 12, 14. v. 12. Word of God, or what would hinder any duty therein
 And when it commanded, or which is not in his own power, and for the
 was day, cer- performance whereof he hath no promise or ability from
 tain of the God q. In which respect, Popish Monastical Vowes of perpe-
 Jews banded tual single life, professed Poverty, and regular Obedience, are
 together, and so far from being degrees of higher perfection, that they are
 bound them- selves under a superstitious and sinful snares, in which no Christian may in-
 curse, laying, tangle himself r.
*That they would
 neither eat, nor
 drink, till they had killed Paul. v. 14.]* And they came to the chief Priests and Elders, and said, *We
 have bound our selves under a great curse, that we will eat nothing, untill we have slain Paul.*
 Mark 6. 16. And the King was exceeding sorry, yet for his Oaths sake, and for their sakes which
 sat with him, he would not reject her. Numb. 30. 5, 8, 12, 13. v. 5.] But if her Father disallow her
 in the day that he heareth, nor any of her vows, or of her bonds, wherewith she hath bound her
 soul, shall stand; and the Lord shall forgive her, because her Father disallowed her. v. 8.] But
 if her husband disallow on the day that he heard it, then he shall make her vow which she
 vowed, and that which she uttered with her lips, wherewith she bound her soul, of none
 effect, and the Lord shall forgive her. v. 12.] *But if her Husband hath utterly made them void on
 the day he heard them, then whatsoever proceeded out of her lips concerning her vows, or concern-
 ing the bond of her soul, shall not stand, her Husband hath made them void, and the Lord shall for-
 give her. v. 13.]* Every vow, and every binding oath to afflict the soul, her Husband may esta-
 blish it, or her Husband may make it void. (r) Mat. 19. 11, 12. v. 11.] But he said unto them, *All
 men cannot receive this saying, save to whom it is given. v. 12.]* For there are some Eunuchs,
 which were so born from their Mothers womb: and there are some Eunuchs, which were
 made Eunuchs of men: and there be Eunuchs, which have made themselves Eunuchs for
 the Kingdom of Heaven sake: *he that is able to receive it, let him receive it. 1 Cor. 7. 2, 9. v. 2]*
 Nevertheless to avoid fornication, let every man have his own wife, and let every woman have
 her own husband. v. 9. But if they cannot contain, let them marry, for it is better to marry than
 to burn. Ephel. 4. 28. Let him that stole, steal no more: but rather let him labour, working
 with his hands the thing which is good, that he may have to give to him that needeth.
 1 Peter 4. 2. That he no longer should live the rest of his time in the flesh, to the lusts of
 men, but to the will of God. 1 Cor. 7. 23. Ye are bought with a price, be not ye the servants
 of men.

C H A P. XXIII.

of the Civil Magistrate.

GOD the supreme Lord and King of all the world, hath
 ordained Civil Magistrates to be under him over the
 people, for his own Glory, and the publick good; and to
 this

his end hath armed them with the power of the Sword for (a) Rom. 13:1
 defence and encouragement of them that are good, and for 1, 2, 3, 4. v. 1.
 the punishment of evil doers a.

*Let every soul be subject unto
 be higher powers : for there is no power but of God, the powers that be, are ordained of God, v. 2]*
Whoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall
receive to themselves damnation. v. 3] For Rulers are not a terror to good works, but to the evil,
wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise
of the same. v. 4] For he is the Minister of God to thee for good : but if thou do that which is
evil, be afraid : for he beareth not the sword in vain : for he is the Minister of God, a revenger
to execute wrath upon him that doth evil. 1 Pet. 2. 13, 14, v. 13] Submit your self to every
ordinance of man, for the Lords' sake, whether it be to the King as supreme ; v. 14] O ye
Governours, as unto them that are sent by him, for the punishment of evil doers, and for the
praise of them that do well.

II. It is lawful for Christians to accept and execute the (b) Prov. 8. 15,
 Office of a Magistrate when called thereunto b : in the ma- 16. v. 15] *By me*
 naging whereof, as they ought especially to maintain Piety, Kings Reign,
 Justice, and Peace, according to the wholsom Laws of each and Princes de-
 Common-wealth c : so, for that end, they may lawfully now 16] *By me Prin-*
 under the New Testament, wage War upon just and neces- ces rule, and
 sary occasion d. Nobles, even all

the Judges of
the earth. Rom. 13. 1, 2, 4. See in Letter A. (c) Psal. 2. 10, 11, 12, v. 10] Be wise now therefore,
O ye Kings, be instructed ye Judges of the earth. v. 11] Serve the Lord with fear, and rejoyce with
trembling. v. 12] Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is
kindled but a little, Blessed are all they that put their trust in him. 1 Tim. 2. 2. For Kings,
and for all that are in authority, that we may lead a quiet and peaceable life in all godliness
and honesty. Psal. 82. 3, 4, v. 3] Defend the poor and Fatherlesse : Do justice to the afflicted and
needy. v. 4] Deliver the poor and needy, Rid them out of the hand of the wicked. 2 Sam. 23. 3.
The God of Israel said, the Rock of Israel spake to me : He that ruleth over men must be just,
ruling in the fear of God. 1 Pet. 2. 13. See in Letter A. (d) Luke 3. 14. And the Souldiers like-
wise demanded of him, saying, And what shall we do? and he said unto them, Do violence to
no man, neither accuse any falsely, and be content with your wages. Rom. 13. 4. See letter A.
Mat. 8. 9, 10 v. 9] For I am a man under authority, having Souldiers under me; and I say to this
man, Go, and he goeth; and to another come, and he cometh; and to my Servant, do this,
and he doeth it. v. 10] When Jesus heard it, he marvelled, and said to them that followed,
Verily, I say unto you, I have not found so great faith, no nor in Israel. AGs 10. 1, 2. v. 1]
There was a certain man in Cesaria, named Cornelius, a Centurion of the band, called the
Italian band. v. 2] A Devout man, and one that feared God with all his house : which gave
much Alms to the people, and prayed to God alway. Rev. 17. 14. v. 14] These shall make
war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King
of kings; and they that are with him, are called, and chosen, and faithful. v. 16] And the ten
horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate,
and naked, and shall eat her flesh, and burn her with fire.

(c) 1 Chron. 26
18. And they
withstood Uzziah the King,
and said unto him, *It pertaineth not unto thee Uzziah, to burn incense unto the Lord, but to the Priests, the sons of Aaron, that are consecrat-*

ed to burn incense, go out of the Sanctuary, for thou hast trespassed : neither shall it be for thine honour from the Lord God. *Mat. 13. 17. And if he shall neglect to hear them, tell it unto the Church :* but if he neglect to hear the Church, let him be unto thee as an heathen man, and a publican. *Mat. 16. 19. And I will give unto thee, the keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven. 1 Cor. 12. 28, 19. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. v. 29. Are all Apostles ? are all Prophets ? are all Teachers ? are all workers of miracles ? Eph. 4. 11, 12. v. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers. v. 12. For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. 1 Cor. 4. 1, 2. v. 1.] Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. v. 2.] Moreover it is requisite in Stewards, that a man be sound faithful. *Rom. 10. 5. And how shall they preach except they be sent ?* As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things ! *Heb. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. (f) Isa. 49. 23. And Kings shall be thy nursing Fathers, and Queens thy nursing Mothers : they shall bow down to thee, with their face towards the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord : for they shall not be ashamed that wait for me. Psal. 122. 9. Because of the house of the Lord our God, I will seek thy good. Ezra 7. 23, 25, 26, 27, 28. v. 23.] Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the Lord of heaven : for why should there be wrath against the realm of the King and his sons ? v. 25.] And thou Ezra, after the wisdom of thy God, that is in thine hand, let Magistrates and Judges, which may judge all the people that are beyond the River, all such as know the Laws of thy God, and teach ye them that know them not. v. 26.] And whosoever shall act so the Law of thy God, and the Law of the King, let judgements be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonments. v. 27.] Blessed be the Lord God of our fathers, which hath put such a thing as this in the Kings heart, to beautifie the house of the Lord, which is in Jerusalem. v. 28.] And hath extended mercy unto me, before the King and his Counsellors, and before all the Kings mighty Princes : and I was strengthened, as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. *Lev. 24. 16. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the Congregation shall certainly stone him, as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. Deut. 13. 5, 6, 12. v. 5.] And that Prophet, or that dreamer of dreams, shall be put to death, because he hath spoken to turn you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way, which the Lord thy God commanded thee to walk***

walk in, so shalt thou put the evil away from the midst of thee. v. 6.] If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy Fathers. v. 12.] If thou shalt hear say in one of thy Cities, which the Lord thy God hath given thee, to dwell there, saying, 2 Kings 18. 4. *He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense unto it, and he called it Nefustan.* 1 Chron. 13. 1. to the 9. See in the Bible. 2 King. 23. 1. to the 26. See in the Bible. 2 Chron. 34. 33. *And Jehiah took away all the abominations, out of all the Countreys that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God, and all his days they departed not from following the Lord the God of their fathers.* 2 Chron. 15. 12, 13. v. 12. And they entered into a Covenant, to seek the Lord God of their fathers, with all their heart, and with all their soul. v. 13.] That whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman. (g) 2 Chron. 19. 8. 9, 10, 12. v. 8.] Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the Priests, and of the chief of the fathers of Israel, for the judgement of the Lord, and for controversies, when they returned to Jerusalem. v. 9.] And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart, v. 10.] And what cause soever shall come to you of your brethren that dwell in their Cities, between blood and blood, between Law and Commandment, Statutes, and Judgements, ye shall even warn them, that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. v. 11.] And behold *Amariah* the chief Priest is over you in all matters of the Lord: and *Zebadiah* the son of *Ishmael*, the ruler of the house of Judah, for all the Kings matters, and also the Levites shall be Officers before you, deal courageously, and the Lord shall be with the good. 2 Chron. 29 and 30 Chapters. See in the Bible. Mar. 2. 4, 5. v. 4.] And when he had gathered all the chief Priests, and Scribes of the people together, he demanded of them, where Christ should be born? v. 5.] And they said unto him, in Bethlehem of Judea, for thus it is written by the Prophets,

IV. It is the duty of People to pray for Magistrates *h*, to (h) 1 Tim. 2. 1, 2 honour their persons *i*, to pay them tribute and other dues v. 1.] I exhort *k*, to obey their lawful Commands, and to be subject to therefore, that their Authority for conscience sake *l*. Infidelity or difference first of all, *supplications, prayers, intercessions, and giving of thanks be made for all men.* v. 2.] For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. (i) 1 Pet. 2. 17. Honour all men, love the brotherhood, fear God, honour the King. (k) Rom. 13. 6, 7. v. 6.] For this cause pay you tribute also, for they are Gods Ministers, attending continually upon this very thing: v. 7.] Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. (l) Rom. 13. 5. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Titus 3. 1. Put them in mind to be subject to principalities and powers, to obey Magistrates, to be ready to do every good work,

(m) 1 Pet. 2 to him m: from which Ecclesiastical persons are not exempted n; much less hath the Pope any power or jurisdiction over them, in 13, 14, 16. V. 13.] Submit their Dominions, or over any of their people; and least of all to deprive them of their Dominions, or lives, if he shall judge them to be every ordi- Hereticks, or upon any other pretence whatsoever o.
nance of Man
for the Lords

sake, whether it be to the King as supreme; V. 14] Or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. V. 16] As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. (n) Rom. 13. 1. Let every soul be subject unto the higher powers: for there is no power but of God, the powers that be, are ordained of God. 1 Kings 2. 35. And the King put *Benaiab* the Son *Jehoida* in his room over the Host, and *Zadock* the Priest did the King put in the room of *Abiathar*. Acts 25. 9, 10, 11. V. 9] But *Festus*, willing to do the Jews a pleasure, answered Paul and said, Wilt thou go up to *Jerusalem*, and there be judged of these things before me? V. 10] Then said Paul, I stand at *Cesars* Judgement seat, where I ought to be Judged, to the Jews have I done no wrong, as thou very well knowest. V. 11] For if I be an offender, or have committed any thing worthy of death, I refuse not to dye: but if there be none of these things, whereof they accuse me, no man may deliver me unto them, I appeal unto *Cesar*. 2 Pet. 2. 1, 10, 11. V. 1] But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. V. 10] But chiefly them that walk after the flesh in the lust of uncleanness, and despise government, presumptuous are they, self-willed: they are not afraid to speak evil of dignities. V. 11] Whereas Angels, which are greater in power and might, bring not railing accusation against them before the Lord. Jude v. 8, 9, 10, 11. V. 8] Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. V. 9] Yet *Michael* the Archangel, when contending with the devil, he disputed about the body of *Moses*, durst not bring against him a railing accusation, but said, The Lord rebuke thee, V. 10] But these speak evil of those things which they know not: but what they know naturally, as brute beasts in those things they corrupt themselves. V. 11] Wo unto them, for they have gone in the way of *Kain*, and ran greedily after the error of *Balaam* for reward, and perished in the gain-saying of *Core*. (o) 2 Thes. 2. 4. Who opposeth, and exalteth himself above all that is called God, or what is worshipped, so that he as God, sitteth in the Temple of God, shewing himself, that he is God. Rev. 13. 15, 16, 17. V. 15.] And he had power to give life unto the Image of the Beast, that the Image of beast should both speak, and cause, that as many as would not worship the Image of the beast, should be killed. V. 16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, or in their fore heads. V. 17.] That no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.

CHAP. XXIV.

of Marriage and Divorce.

MArriage is between one Man and one Woman: neither ^(a) Gen. 2. is it lawful, for any man to have more than one Wife, ^{24.} Therefore nor for any Woman to have more than one Husband at the ^{shall a man} same time ^{d.} ^{leave his Fa-}

^{ther and his} ^{Mother, and} shall cleave unto his Wife, and they shall be one flesh. ^{Mar. 19. 5, 6. V. 5} And said, For this cause shall a man leave Father and Mother, and shall cleave to his Wife, and they twain shall be one flesh. ^{V. 6} Wherefore they are no more twain, but one flesh. What therefore God hath joyned together, let no man put asunder. ^{Prov. 2. 17.} Which forsaketh the guide of her youth, and forgetteth the Covenant of her Gods.

II. Marriage was ordained for the mutual help of Husband and ^(b) Gen. 2. 18. wife ^{b,} for the increase of Mankind with a legitimate issue, and of ^{And the Lord} the Church with an holy seed ^{c,} and for preventing of uncleanness ^{d.} ^{God said, it is} ^{not good, that} ^{the man should}

be alone; I will make him a help meet for him. ^(c) Mal. 2. 15. And did not he make one [?] that had the residue of the spirit: and wherefore one [?] that he might seek a godly seed: therefore take heed to your Spirit, and let none deal treacherously against the wife of his youth. ^(d) 1 Cor. 7. 2, 9. V. 2] Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. ^{V. 9} But if they cannot contain, let them marry: for it is better to marry than to burn.

III. It is lawful for all sorts of people to marry, who are ^(e) Heb. 13. able with judgement to give their consent ^{e.} Yet it is the ^{4.} Marriage is duty of Christians to marry only in the Lord ^{f:} And ^{honourable in} ^{all, and the bed} undefiled, but whore-mongers and adulterers God will judge. 1 Tim. 4. 3. Forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth. 1 Cor. 7. 36, 37, 38. V. 36] But if any man think, that he becometh himself uncomely towards his Virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry ^{V. 37}] Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his own heart that he will keep his Virgin, doth well. ^{V. 38.} So then, he that giveth her in marriage doth well, but he that giveth her not in marriage, doth better. ^{Gen. 24. 57.} ^{58. V. 57}] And they said, We will call the damsell, and enquire at her mouth. ^{V. 58.} And they called Rebekah, and said unto her, Wilt thou go with this man? and she said, I will go.

there.

(f) 1 Cor. 7 therefore such as profess the true reformed Religion should not marry with infidels, Papists or other Idolaters: Neither should such as are bound by the Law, as long as they live, marry with such as are notoriously wicked in their life, or maintain damnable Heresies g.

her Husband liveth, but if

her husband be dead, she is at liberty to be married to whom she will, only in the Lord.

(g) Gen. 34. 14. And they said unto them, *We cannot do this thing, to give our Sister to to one that is uncircumcised: for that were a reproach unto us.* Exod. 34. 16. And thou take of their daughters unto thy Sons, and their daughters go a whoring after their gods, and make thy Sons go a whoring after their gods. Deut. 7. 3, 4. V. 3] *Neither shalt thou make marriages with them: thy Daughter thou shalt not give unto his Son, nor his Daughter shalt thou take unto thy Son.* V. 4] *For they will turn away thy Son from following me, that they may serve other Gods, so will the anger of the Lord be kindled against you, and destroy thee suddenly.* 1 King. 11. 4. For it came to pass when Solomon was old; that his wives turned away his heart after other Gods: and his heart was not perfect with the Lord his God, as was the heart of David his Father. Neh. 13. 25, 26, 27. V. 25] And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, *Ye shall not give your Daughters unto their Sons, nor take their Daughters unto your Sons, or for your selves.* V. 26] *Did not Solomon King of Israel sin by these things? Yet among many Nations, there was no king like him, who was beloved of his God, and God made him King over all Israel, nevertheless even him did out-landish women cause to sin.* V. 27] Shall we then hearken unto you, to do all this great evil, to transgress against our God, in marrying strange wives. Mal. 2. 11, 12. V. 11] *Judah hath dealt treacherously, and an abomination is committed in Israel, and in Jerusalem: for Judah hath profaned the holiness of the Lord which he loved, and hath married the Daughter of a strange god.* V. 12] *The Lord will cut off the man that doeth this, The Master and the Scholar, out of the Tabernacle of Jacob, and him that offereth an offering unto the Lord of Hosts.* 2 Cor. 6. 14] *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*

(h) Lev. 18. IV. Marriage ought not to be within the degrees of Consanguinity or Affinity forbidden in the word *h*: nor can such incestuous Marriages ever be made lawful by any Law of man, or consent of parties, so as those persons may live together as Man and woman, commonly, that

there is fornication among you, and such fornication as is not so much as named amongst the Gentiles, that one should have his fathers Wife. Amos 2. 7. That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man, and his Father will go in unto the same maid, to profane my holy name,

Wife

Wife i. The Man may not marry one of his Wives kindred (i) Mat. 6. 18. nearer in blood than he may of his own: nor the Woman of For John had
er Husbands kindred, nearer in blood than of her own k. said unto He-
rod, It is not

lawful for thee to have thy Brothers Wife. Lev. 18. 24, to 29. v. 24] Defile not your selves in any of these things: for in all these the nations are defiled, which I cast out before you. v. 25] And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land it self vomiteth out her inhabitants. v. 26] Ye shall therefore keep my Statutes, and my judgements, and shall not commit any of these abominations, neither any of your own Nation, nor any stranger that sojourneth among you. v. 27] (For all these abominations, have the men of the land done, which were before you, and the land is defiled) v. 28] That the land spue not you out also, when I defile it: as it spewed out the Nations that were before you. (k) Lev. 20. 19, 20, 21, v. 19] And thou shalt not uncover the nakedness of thy Mothers Sister, nor of thy Fathers Sister: for he uncovereth his near kin: they shall bear their iniquity. v. 20] And if a man shall lie with his Uncles Wife, he hath uncovered his uncles nakedness: they shall bear their sin: they shall die childless. v. 21] And if a man shall take his Brothers Wife, it is an unclean thing: he hath uncovered his Brothers nakedness, they shall be childless.

V. Adultery or Fornication committed after a contract, (l) Mat. 1. 18, being detected before Marriage, giveth just occasion to the innocent party to dissolve that Contract. In the case of Now the birth
Adultery after Marriage, it is lawful for the innocent party was on this
to sue out a Divorce m: and after the Divorce to marry another wife: when as
other, as if the offending party were dead n. his Mother
Mary was

espoused to Joseph, before they came together, she was found with child of the Holy Ghost. v. 19] Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. v. 20] But while he thought on these things, Behold the Angel of the Lord appeared to him in a dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (m) Mat. 5. 31, 32 v. 31] It hath been said, Whosoever shall put away his wife: let him give her a writing of divorcement. v. 32] But I say unto you, That whosoever shall put away his Wife, saving for the cause of Fornication, causeth her to commit Adultery: and whosoever shall marry her that is divorced, committeth Adultery. (n) Mat. 19. 9. And I say unto you, Whosoever shall put away his Wife, except it be for Fornication, and shall marry another, committeth Adultery: and whosoever marieth her which is put away, doth commit Adultery. Rom. 7. 2, 3. v. 2] For the woman which hath an husband, is bound by the Law to her Husband, so long as he liveth: but if the Husband be dead, she is loosed from the Law of the husband. v. 3] So then, If while her Husband liveth, she be married to another man, she shall be an adulteress: but if her husband be dead, she is free from that Law, so that she is no adulteress though she be married to another man.

VI. Although the corruptions of man be such as is apt to study arguments unduly to put asunder those whom God hath joyned together in marriage; yet nothing but Adultery, or such wilful desertion as can no way be remedied by
P the

the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage : wherein a publick and orderly course of proceeding is to be observed ; and the persons concerned in it not left to their own wills and discretion in their own case p.

(o) Mat. 19. 8.] He saith unto the, *Moses*, because of the hardness of your hearts, suffered you to put away your wives : but from the beginning it was not so. V. 9] See before in Letter N. 1 Cor. 7. 15. But if the unbelieving depart, let him depart ; a Brother or a Sister is not under bondage in such cases : but God hath called us to peace. Mat. 19. 6. Wherefore they are no more twain, but one flesh : what therefore God hath joyned together, let no man put asunder. (p) Deut. 24. 1 2, 3. 4. V. 1] When a man hath taken a wife, and married her ; and it come to pass, that she find no favour in his eyes, because he hath found some uncleanness in her, then let him write her a Bill of divorcement, and give it in her hand, and send her out of his house. V. 2] And when she is departed out of his house, she may go, and be another mans wife. V. 3] And if the latter husband hate her, and write her a Bill of divorcement, and give it in her hand, and sendeth her out of his house, or if the latter husband die, which took her to be his wife. V. 4] Her former husband which sent her away may not take her again to be his wife, after that she is defiled ; for that is abomination before the Lord, and thou shalt not cause the Land to sin, which the Lord thy God giveth thee for an inheritance.

CHAP. XXV.

Of the Church.

(4) Eph. 1. 10.] **T**HE Catholick or Universal Church which is invisible, consists in the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof, the fulness of ; and is the Spouse, the Body, the fulness of him that fills of times, he leth all in all a.

might gather together in one all things in Christ, both which are in heaven, and which are on the earth, even in him. V. 22] And hath put all things under his feet, and gave him to be the head over all things to the Church. V. 23] Which is his body, the fulness of him that filleth all in all. Eph. 5. 23, 27, 32. V. 23] For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body. V. 27] That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish. V. 32] This is a great mystery : but I speak concerning Christ and the Church. Col. 1. 18. And he is the head of the body, the Church : who is the beginning, the first born from the dead, that in all things, he might have the preeminence.

II. The

II. The visible Church, which is also Catholick or Universal un-^(b) 1 Cor. 1, der the Gospel (not confined to one Nation, as before under the Law) 2 Unto the consists of all those, thorowout the world, that profess the true religi- Church of God on; together with their Children ^c, and is the Kingdom of the Lord which is at Co- Jesus Christ ^d, the House and Family of God ^e, out of which there ^f rinth, to them is no ordinary possibility of Salvation ^f. that are sancti- fied in Christ

Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. 12. 12, 13. V. 12] For as the Body is one, and hath many members, and all the members of that one, being many, are one body, so also is Christ. V. 13] For by one Spirit, are we all Baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. Psal. 2. 8. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Rev. 7. 9. After this I beheld, and lo, a great multitude which no man could number of all Nations, and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Rom. 15. 9, 10, 11, 12. V. 9] And that the Gentiles might glorifie God for his mercy, as it is written, For this cause, I will confess to thee among the Gentiles, and sing unto thy name. V. 10] And again he saith, Rejoyce ye Gentiles, with his people. V. 11. And again, Praise the Lord all ye Gentiles, and laud him all ye people. V. 12] And again, *Esaias* saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. ^(c) 1 Cor. 7: 4. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now they are holy. Acts 1. 39. For the promise is to you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call. Ezek. 16. 20, 21. V. 20] Moreover, thou hast taken thy Sons, and thy Daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured, is this of thy whoredoms a small matter? V. 21] That thou hast slain my children, and devoured them, to cause them to pass thorow the fire for them? Rom. 11. 16] For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. Gen. 3. 15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Gen. 17. 7. And I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be God unto thee, and to thy seed after thee. ^(d) Mat. 13. 47. Again the Kingdom of heaven is like unto a net, that was cast into Sea, and gathered of every kind. Isa. 9. 7. Of the increase of his government and peace, there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with Judgement, and with justice, from henceforth, even for ever: the Zeal of the Lord of Hosts will perform this. ^(e) Eph. 2. 19. Now therefore ye are no more strangers and foreigners, but fellow Citizens with the Saints, and of the household of God. Eph. 3. 15. Of whom the whole Family in Heaven and Earth is named. ^(f) Acts 2. 47. Praising God, and having favour with all the people: and the Lord added to the Church daily, such as should be saved.

III. Unto this Catholick Visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God for the gathering and perfecting of the Saints, in this life, to the end of the World: and doth by his own presence, and Spirit, according

(g) 1 Cor. 12. cording to his promise, make them effectual thereunto g. 28] And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Eph. 4. 11, 12, 13. V. 11] And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers. V. 11] For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. V. 13] Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. Mat. 28. 19, 20. V. 19] Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost. v. 20] Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen. II. 59. 21. As for me, this is my Covenant with them, saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

I V. This Catholick Church hath been sometimes more, (h) Rom. 11. 3. sometimes less visible h. And particular Churches, which 4. Lord, they are members thereof, are more or less pure, according as the thy prophets, Doctrine of the Gospel is taught and embraced, Ordinances and digged administred, and Publick worship performed more or less down thine purely in them i. Altars, and I am left alone, and they seek my life. V. 4] But what saith the answer of God unto him? I have reserved to my self, seven thousand men, who have not bowed the knee to the Image of Baal. Rev. 12. 6. 14. V. 6] And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. V. 14] And to the woman were given two wings of a great Eagle, that she might flee into the wilderness, in her place: where she is nourished for a time, and times, and half a time, from the face of the Serpent. (i) Rev. 2. and 3. Chapter throughout. See in the Bible. 1 Cor. 5. 6, 7. V. 6] Your glorying is not good, know ye not, that a little leaven leaveneth the whole lump. V. 7] Purge out therefore the old leaven, ye may be a new lump, as ye are unleavened, for even Christ our Passover is sacrificed for us.

(k) 1 Cor. 13. V. The Purest Churches under Heaven are subject both to 12. For now mixture, and error k: and some have so degenerated as to we see thorow become no Churches of Christ, but Synagogues of Satan I. a glass darkly; Nevertheless, there shall be alwayes a Church on earth, to but then face to face: now I know in part, but then shall I know even as also I am known. Rev. 2. 3. Chap. See in the Bible. Mat. 13. 24, 25, 26, 27, 28, 29, 30, 47. See in the Bible. Rev. 18. 2. And he cryed mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the Habitation of Devils, and the hold of every foul Spirit, and a cage of every unclean and hateful Bird. Rom. 11. 18, 19, 20, 21, 22. V. 18] Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. V. 19] Thou wilt say then, the branches were broken off, that I may be grafted in. V. 20] Well because of unbelief they were broken off, & thou standest by faith, be not high minded, but fear. v. 21] For if God spared not the natural branches, take heed lest he also spare not thee. V. 22] Behold therefore the goodness and severity of God: on them which fell severity, but towards thee goodness, if thou continue in his goodness: otherwise thou shalt be cut off.

worship God according to his will *m.*

(*m*) Mat. 16.
18. And I say

also unto thee, that thou art *Peter*, and upon this rock I will build my Church, and the Gates of hell shall not prevail against it. Psal. 72. 17. His name shall endure for ever, his name shall be continued as long as the Sun: and men shall be blessed in him, all Nations shall call him blessed. Ps. 102. 28. The Children of thy servants shall continue: and their seed shall be established before thee. Mat. 28. 19, 20. See in Letter. G.

VI. There is no other Head of the Church, but the Lord (*n*) Col. 1. 18. Jesus Christ *n.* Nor can the Pope of Rome in any sense be And he is the Head thereof; but is that antichrist, that man of sin, and head of the body, the Church: Son of Perdition, that exalteth himself, in the Church, against who is the beginning, the Christ, and all that is called God *o.* first born from

the dead, that in all things he might have the preeminence. Eph. 1. 22; And hath put all things under his feet, and gave him to be the head over all things to the Church. (6) Mat. 23. 8, 9, 10, V. 8. But be not ye called Rabbi: for one is your Master, Even Christ; and all ye are brethren. V. 9] And call no man your Father upon earth: for one is your Father, which is in heaven, V. 10] Neither be ye called Master: for one is your Master, even Christ. 2 Thes. 2. 3, 4, 8, 9, V. 3] Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of perdition. V. 4] Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God, shewing himself that he is God. V. 8] And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. V. 9] Even him, whose coming is after the working of Satan, with all his power and signes, and lying wonders. Rev. 3. 6. And he opened his mouth in blasphemy against God, to blaspheme his name and his Tabernacles, and them that dwell in Heaven.

CHAP. XXVI.

Of communion of Saints.

ALL Saints that are united to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection

(a) 1 Joh. 1 and glory 4: And being united to one another in love, they have communion in each others gifts and graces *b*, and are obliged to the performance of such duties, publick and private, as do conduce to their mutual good, both in the inward and outward man *c*.

you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ. Eph. 3. 16, 17, 18, 19. V. 16] That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man. V. 17] That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. V. 18] May be able to comprehend, with all Saints, what is the breadth and length, and depth, and height. V. 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. John. 1. 16. And of his fulness have all we received, and grace for grace. Eph. 2. 5, 6. V. 5] Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) V. 6] And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Ps. 3. 10. That I might know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death. Rom. 6. 5, 6. V. 5] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. V. 6] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 2 Tim. 2. 12. If we suffer, we shall also reign with him, if we deny him, he also will deny us. (b) Eph. 4. 15, 16. V. 15] But speaking the truth in love, may grow up unto him in all things, which is the head even Christ. V. 16] From whom the whole body fitly joyned together, and compacted by that, which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of its self in love. 1 Cor. 12. 7. But the manifestation of the Spirit is given to every man to profit withal. 1 Cor. 3. 21, 22, 23 V. 21.] Therefore let no man glory in men, for all things are yours. V. 22] Whether *Paul*, or *Apollo*, or *Cephas*, or the World, or Life, or Death, or things present, or things to come, all are yours. V. 23] And ye are Christs, and Christ is Gods. Col. 2. 19. And not holding the head, from which, all the body by joynts and bands having nourishment ministered and knit together, increaseth with the increase of God. (c) 1 Thes. 5. 11, 14. v. 11] Wherefore comfort your selves together, & edifie one another, even as also ye do. V. 14] Now we exhort you brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men, Rom. 1. 11, 12, 14. V. 11] For I long to see you, that I may impart unto you, some spiritual gift, to the end ye may be established. V. 12] That is, that I may be comforted together with you, by the mutual Faith both of you and me: V. 14] I am a debtor both to the Greeks, and to the Barbarians, both to the wife, and to the unwise. 1 Joh. 3. 16, 17, 18. V. 16] Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. v. 17] But whoso hath this worlds good, and seeth his Brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him. V. 18.] My little children, Let us not love in word, neither in tongue, but in deed, and in truth. Gal. 6. 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of Faith.

II. Saints by profession are bound to maintain an holy fellowship and Communion in the worship of God; and in performing such other spiritual Services, as tend to their mutual

al Edification *d*: as also in relieving each other in outward (d) Heb. 10. 24 things, according to their several abilities, and necessities. 25. v. 24] And Which communion, as God offereth opportunity, is to be let us consider extended unto all those, who, in every place call upon the one another, to Name of the Lord Jesus *e*. provoke unto love and to good works. v. 25]

Not forsaking the assembling of our selves together, as the manner of some is: but exhorting one another, so much the more as you see the day approaching. *Acts* 2. 42, 46. v. 42] And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayer. v. 46] And they continued daily with one accord in the Temple, and breaking of bread from house to house, did eat their meat with gladness and singleness of heart. *1sa*. 1. 3. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem. *1 Cor*. 11. 20. When ye come together therefore into one place, this is not to eat the Lords Supper. (e) *Acts* 2. 44, 45. v. 44] And all that believed were together, and had all things common. v. 45] And sold their possessions and goods, and parted them to all men, as every man had need. *1 John* 3. 17. See in letter C. *2 Cor*. 8. and 9. Chapters. See in the Bible. *Acts* 11. 29, 30. v. 29] Then the Disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. v. 30] Which also they did, and sent it to the Elders by the hands of *Barnabas* and *Saul*.

III. This Communion which the Saints have with Christ, (f) *Col*. 1. 18, doth not make them, in any wise, partakers of the substance 19. v. 18] And of his Godhead, or to be equal with Christ in any respect: he is the head of the body the Church, who is neither of which to affirm, is impious, and blasphemous *f*. Nor the beginning, doth their communion one with another, as Saints, take away, the first-born, or infringe the title or propriety which each man hath in his goods and possessions *g*. from the dead, that in all things:

e might have the preeminence. v. 19] For it pleased the Father that in him should all fulness well. *1 Cor*. 8. 6. But to us there is but one God, the Father, of whom are all things, and he in him, and one Lord Jesus Christ, by whom are all things, and we by him. *1sa*. 42. 8. I am the Lord, that is my Name, and my glory will I not give to another, neither my praise to given Images. *1 Tim*. 6. 15, 16. v. 15] Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords. v. 16] Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, or can see, to whom be honour and power everlasting. *Amen*. *Psal*. 45. 7. Thou lovest righteousness, and hatest wickedness: therefore God thy God hath anointed thee with the oil of gladness above thy fellows. *Heb*. 1. 8, 9. v. 8] But unto the Son he saith, *Thy throne, God, is for ever and ever*, a Scepter of righteousness, is the Scepter of thy Kingdom. v. 9] Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (g) *Exod*. 20. 15] Thou shalt not steal. *ph*. 4. 28. Let him that stole, steal no more: but rather let him labour, working with his own hands the thing which is good, that he may have to give to him that needeth. *Acts* 5. 4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

C H A P. XXVII.

Of the Sacraments.

(a) Rom. 4. 11. **S**acraments are holy Signs and Seals of the Covenant of Grace *a*, immediatly instituted by God *b*, to represent Christ and his benefits, and to confirm our interest in him *c*: as also to put a visible difference between those that belong unto the Church, and the rest of the world *d*: and solemnly to engage them to the service of God in Christ, according to which he had, his Word *e*. yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. Gen. 17. 7, 10. v. 7] And I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting Covenant, to be a God unto thee and to thy seed after thee, v. 10] See below in Letter F. (b) Mat. 28. 19] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, (c) 1 Cor. 10. 16. The cup of blessing which we bleis, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? 1 Cor. 11. 25, 26. v. 25] After the same manner also, he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as often as ye drink it, in remembrance of me. v. 26] For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Gal. 3. 7. And this I say, that the Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after cannot disanul, that it should make the promise of none effect. (d) Rom. 15. 8. Now I say, That Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers. Exod. 12. 48. And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one born in the land: for no uncircumcised person shall eat thereof. Gen. 34. 14. And they said unto them, We cannot do this, to give our Sister to one that is uncircumcised: for that were a reproach unto us. (e) Rom. 6. 3, 4. v. 3] Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? v. 4] Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father: even so we also should walk in newness of life. 1 Cor. 10. 16, 21. v. 16] See in the Letter C. v. 21] Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords Table and of the Table of devils.

I I. There is in every Sacrament a spiritual relation, or Sacramental union between the Sign, and the Thing signified: whence it comes to pass, that the names and the effect

effects of the one are attributed to the other^f.

(f) Gen. 17:

10. This is my

Covenant which ye shall keep between me and you, and thy seed after thee, Every man-child among you shall be circumcised, Mar. 26. 27, 28. v. 27] And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it. v. 28] For this is my blood of the New Testament which is shed for many, for the remission of sins. Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it *g*; but upon the work of the Spirit *h*, and the word of institution; which contains, together with a Precept authorizing the use thereof, promise of Benefit to worthy receivers *i*.

(g) Rom. 2. 28,

29. v. 28] For

he is not a Jew,

which is one

outwardly, nei-

ther is that cir-

cumcision, which is outward in the flesh. v. 29] But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God. 1 Pet. 3. 21. The like figure whereunto, even Baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. (b) Mar. 3. 21. I indeed baptize you with water unto Repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: *he shall baptize you with the Holy Ghost and with fire.* 1 Cor. 12. 13. For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one spirit. (i) Mar. 26. 27, 28. v. 28] See in letter F. Mar. 28. 19, 20 v. 19] See letter B. v. 20] Teaching them to observe all things whatsoever I commanded you, and lo, I am with you alway unto the end of the world, Amen.

IV. There be only two Sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord: neither of which might be dispensed by any, but by a Minister of the Word lawfully ordained *k*.

(k) Mar. 28.

19 Go ye there-

fore and teach

all Nations,

baptizing them

in the name

of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 20, 23. v. 20] When ye come together therefore into one place, this is not to eat the Lords Supper. v. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread, 1 Cor. 4. 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Heb. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

Q

V. The

(1) 1 Cor. 10. V The Sacraments of the Old Testament, in regard of the 1, 2, 3, 4, v. 1] spiritual things thereby signified and exhibited, were for sub-Moreover be- stance, the same with those of the New T. thren, I would not that ye should be ignorant, how that *all our Fathers* were under the cloud, and all passed through the sea. v. 2] And were all baptized unto *Moses* in the cloud, and in the sea. v. 3. And did all eat the same spiritual meat. v. 4] And did all drink the same spiritual drink, (for they drank of that spiritual rock that followed them, and that rock was Christ.)

CH A P. XXVIII.

Of Baptism.

(a) Mat. 28. 19. **B**aptism is a Sacrament of the New Testament; ordained See in letter K. of Chap. the party baptized into the Visible Church *b*: but also to foregoing. (b) be unto him a sign and seal of the Covenant of Grace *c*, of 1 Cor. 12. 13. his ingrafting into Christ *d*, of Regeneration *e*, of Remission For by one Spirit *are we* of Sins *f*, and of his giving up unto God through Jesus Christ, all baptized into to walk in newness of life *g*. Which Sacraments is by Christs one body, whe- own appointment to be continued in his Church until the ther be we Jews the end of the world *h*. or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. (c) Rom. 4. 11. And he received the sign of *circumcision*, a seal of the righteousness of the Faith which he had yet being uncircumcised; that he might be the Father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also. Col. 2. 11, 12 v. 11] In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. v. 12] Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. (d) Gal. 3. 27. For as many of you as have been baptized into Christ, have put on Christ. Rom. 6. 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (e) Tit. 3. 5. Not by works of righteousness, which we have done, but according to his mercy hath he saved us by the washing of regeneration, and renewing of the Holy Ghost. (f) Mark. 1. 4. John did baptize in the wilderness, and preach the baptism of repentance for remission of sins. (g) Rom. 6. 3, 4. v. 3] Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? v. 4] Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead, by the glory of the Father: even so we also should walk in newness of life. (h) Mar. 28. 19, 20 v. 19] See in letter K. foregoing Chapter. v. 10] Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world, Amen.

II. The outward Element to be used in the Sacrament, is Water, wherewith the Party is to be Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel Lawfully called thereunto i.

(f) Mat. 3. 11. I indeed baptize

you with water unto repentance, but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with Fire, Job. 1. 23. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost, Mat. 28. 19, 20, v. 19] [see letter K. v. 20] [see in letter H.

III. Dipping of the person into the Water is not necessary: but Baptism is rightly administred by powring or sprinkling Water upon the Person k.

(k) Heb. 9. 10, 19, 20, 21, 22.

See in the Bible. Act. 2. 41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Act. 16. 33. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straight way. Mat. 7. 4. And when they come from the Market, except they wash they eat not, and many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables.

IV. Not only those that do actually profess faith in, and obedience unto Christ I, but also the Infants of one, or both believing Parents, are to be baptized m.

(l) Mat. 16. 16, 16. v. 15] And

he said unto them, Go ye into all the world, and preach ye the Gospel to every creature. v. 16] He that believeth and is baptized shall be saved; but he that believeth not shall be damned: Act. 8. 37, 38. v. 37] And Philip said, If thou believest with all thine heart, thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God. v. 38] And he commanded the Charet to stand still, and they went down both into the water, both Philip, and the Eunuch, and he baptized him. (m) Gen. 17. 7 9, v. 7] And I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee and thy seed after thee, v. 9] And God said unto Abraham, Thou shalt keep my Covenant therefore, thou and thy seed after thee, in their generations, Gal. 3. 9, 14, v. 9] So then they which be of faith, are blessed with faithful Abraham v. 14] That the blessing of Abraham might come on the Gentiles, through Jesus Christ: that we might receive the promise of the Spirit through faith. Col. 2. 11, 12. v. 11] In whom also we are circumcised with the Circumcision made without hands, in putting off the body of the sins of the flesh, by the Circumcision of Christ. v. 12] Buried with him in Baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead Act. 2. 38, 39. v. 38] Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. v. 39] For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call, Rom. 4. 11, 12. v. 11] And he received the sign of Circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also, v. 12] And the Father of Circumcision to them, who are not of the Circumcision only, but also walk in the steps of that faith of our Father Abraham, which he had being yet uncircumcised, 1 Cor. 7. 14 For the unbelieving husband is sanctified by the

wife, and the unbelieving wife is sanctified by the husband, else were your Children unclean, but now they are holy. Mat. 28 19. Go ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mar. 10 13, 14, 15, 16. V. 13] And they brought young children to him, that he should touch them, and his Disciples rebuked those that brought them. V. 14] But when Jesus saw it, he was much displeased, and said unto them, Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of God. V. 15] Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. V. 16] And he took them up in his arms, and put his hands upon them, and blessed them. Luk. 18. 15. And they brought unto him also infants, that he would touch them; but when his Disciples saw it, they rebuked them.

(n) Luk 7. 30. V. Although it be a great sin to contemn or neglect this Ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it, or, that all that are baptized are undoubtedly regenerated. The counsel of God is against them.

selves, being not baptized of him. Exod. 4. 24, 25, 26. V. 24] And it came to pass, by the way in the inn, that the Lord met him, and sought to kill him. V. 25] Then Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. V. 26] So he let him go: then she said, A bloody husband thou art, because of the circumcision. (o) Rom. 4. 11. See in letter M. Acts 10. 2, 4, 22, 31, 45, 47. See in the Bible. (p) Acts 8. 13, 23. V. 13] Then Simon himself believed also: and when he was Baptized, he continued with Philip, and wondered, beholding the miracles and signes which were done. V. 23] For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

VI. The efficacy of Baptism is not tyed to that moment of time wherein it is administered: yet, notwithstanding by the right use of this Ordinance, the grace promised is not only offered; but really exhibited and conferred by the Holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the counsel of Gods own Will, in his appointed time.

(q) Joh 3 5 8. V. 5] Jesus answered, Verily, verily, I say unto thee, except a man be

born of water and of the Spirit, he cannot enter into the kingdom of God. V. 8.] The Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (r) Gal. 3. 27. For as many of you, as have been baptized into Christ, have put on Christ, Tit. 3 5. Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 5. 25, 26. V. 25] Husbands love your wives, even as Christ also loved the Church, and gave himself for it. V. 26] That he might sanctify and cleanse it, with the washing of water by the word. Acts 2. 38, 41. V. 38] Then Peter said unto them, Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. V. 41] Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

(s) Ti. 3 5. See VII. The Sacrament of Baptism is but once to be administered to any person.

CHAP. XXIX.

of the LORDS Supper.

O Ur Lord Jesus, in the night wherein he was betrayed, instituted the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Church unto the end of the World; for the perpetual Remembrance of the Sacrifice of himself, in his Death; the sealing all benefits thereof unto the Believers, their Spiritual Nourishment and growth in him, their farther engagement in, and to all duties which they owe unto him; and to be a bond, and pledge of their Communion with him, and with each other, as members of his mystical Body *a*:

(a) 1 Cor. 11.
23, 24, 25, 26.

V. 23.] For I

have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. V. 24] And when he had given thanks he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. V. 25] After the same manner also, he took the cup when he had supped, saying, this cup is the New Testament in my blood: this do ye as oft, as ye drink it, in remembrance of me: V. 26] For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. 1 Cor. 10. 16, 17, 21. V. 16] The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ? V. 17] For we being many are one bread and one body: for we are all partakers of that one bread. V. 21.] Ye cannot drink the cup of the Lord, and the cup of Devils, ye cannot be partakers of the Lords table, and of the Table of devils, 1 Cor. 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

II. In this Sacrament Christ is not offered up to his Father;

nor any real Sacrifice made at all, for remission of sin

of the quick or dead *b*, but only a Commemoration of

that one offering up of Himself, by Himself upon the Cross,

once for all: and a spiritual oblation of all possible praise

unto God, for the same *c*: So that the Popish Sacrifice of

without shedding of blood, there is no remission. V. 25] Nor yet that he should offer

himself often, as the high Priest entereth into the holy place every year with the blood

of others. V. 26] For then must he often have suffered since the foundation of the world:

but now once in the end of the world hath he appeared to put away sin, by the Sacrifice

of himself. V. 28] So Christ was once offered to bear the sins of many, and unto

those that look for him shall he appear the second time; without sin, unto salvation:

(c) 1 Cor. 11. 24, 25, 26. See them in letter A. Mat. 26. 26, 27, V. 26] And as they

were eating, Jesus took bread and blessed it, and brake it, and gave it to his Disciples,

and said, Take, eat, this is my body. V. 27] And he took the cup and gave thanks, and

gave it to them, saying, Drink ye all of it.

(b) Heb. 9. 22,
25, 26, 28 V.

22] And all

most all things

are by the Law

purged with

blood: and

(d) Heb. 7. 23, the Mass (as they call it) is most abominable injurious to
 24, 27. V. 23] Christs one, only Sacrifice, the alone propitiation for all the
 And they tro- sins of the Elect &c.

ly were many
 Priests, because they were not suffered to continue by reason of death. V. 24.] But this
 man because he continueth ever, hath an unchangeable Priest-hood. V. 27] Who need-
 eth not daily, as those high Priests, to offer up sacrifice, first for his own sins, and then
 for the peoples : for this he did once, when he offered up himself. Heb. 10. 11, 12, 14, 18.
 V. 11] And every Priest standeth daily ministring, and offering oftentimes the same sa-
 crifices, which can never take away sins. V. 12] But this man after he had offered one
 sacrifice for sins for ever, sat down on the right hand of God. V. 15] For by one offer-
 ing he hath perfected for ever them that are sanctified. V. 18. Now where remission of
 these is, there is no more offering for sin.

III. The Lord Jesus hath, in this Ordinance, appointed his
 Ministers to declare his word of Institution to the people ;
 to pray, and blefs the Elements of Bread and Wine, and there-
 by to set them apart from a Common to an Holy Use ; and
 to take, and Break the Bread, to take the cup, and (they
 communicating also themselves) to give both to the com-
 municants ; but, to none who are not then present in the
 Congregation f.

(e) Mat. 26.
 26, 27, 28. V.
 26. and 27]
 See in letter
 C. V. 28] For
 this is my blood
 of the New Te-

stament which is shed for many, for the remission of sins ; Mark. 14. 22, 23, 24. V. 22]
 And as they did eat, Jesus took bread and blessed, and break it, and gave to them, and
 said, Take, eat, this is my body. V. 23] And he took the cup, and when he had given
 thanks, he gave it to them, and they all drank of it. V. 24] And he said unto them, This
 is my blood of the new Testament, which is shed for many Luke 22. 19, 20. V. 19] And
 he took bread and gave thanks, and brake it, and gave unto them, saying, This is my bod-
 dy which is given for you, this do in remembrance of me. V. 20] Likewise also the cup
 after Supper, saying, This cup is the New Testament in my blood which is shed for
 you : 1 Cor. 11. 23, 24, 25, 26. See all in letter A. (f) Acts 20. 7. And upon the first
 day of the week, when the Disciples came together to break bread, Paul preached unto
 them ready to depart on the morrow, and continued his speech until mid-night. 1 Cor.
 11. 20. When ye come together therefore into one place, this is not to eat the Lords
 Supper.

I V. Private Masses, or receiving this Sacrament by a
 Priest, or any other, alone g, as likewise, the denial of
 the cup to the people h, worshipping the Elements, the list-
 onre examples, ing them up, or carrying them about for adoration, and
 to the intent the reserving them for any pretended religious use,
 we should not
 lust after evil things as they also lusted, (h) Mark 14. 23. See in Letter E. 1 Cor. 11.
 25, 26, 27, 28, 29 V. 25. and 26. See letter A. V. 27] Wherefore whosoever shall eat
 this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and
 blood of the Lord. V. 28] But let a man examine himself, and so let him eat of that bread,
 and drink of that cup. V. 29] For he that eateth and drinketh unworthily, eateth and
 drinketh damnation to himself, nor discerning the Lords body.

are all contrary to the nature of this Sacrament, and to the institution of Christ i.

(i) Mat. 15. 9.]

But in vain

they do worship me, *teaching for doctrines the commandments of men.*

V. The outward Elements in this Sacrament, duely set apart, to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and blood of Christ &c. albeit in substance and nature, they still remain, truly, and only Bread and Wine, as they were before i.

(k) Mat. 26. 16

27, 28. v. 26.]

And as they

were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body. v. 27.] And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. v. 28.] For this is my blood of the New Testament which is shed for many, for the remission of sins. (l) 1 Cor. 11. 26, 27, 28. v. 26.] For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. v. 27.] Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. v. 28.] But let a man examine himself, and so let him eat of that bread, and drink of that cup. Mat. 26. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.

VI. That Doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christs Body and Blood, commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common Sense and Reason; overthroweth the nature of the Sacrament, and hath been, and is the cause of manifold Superstitions; &c. of gross Idolatries. m.

(m) Acts 3. 1.]

Whom the hea-

ven must receive

until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 1 Cor. 11. 24, 25, 26. v. 24.] And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me. v. 25.] After the same manner also, he took the cup when he had supped, saying, This cup is the New Testament in my blood, this do ye as oft as ye drink it, in remembrance of me. v. 26.] See Letter L. Luke 24. 8. 39. v. 6.] He is not here, but is risen, remember how he spake unto you when he was in Galilee. v. 39.] Behold my hands and my feet, that it is I myself, handle me, and see, for a Spirit hath neither flesh and bones, as ye see me have.

VII. Worthy Receivers outwardly partaking of the visible

(n) 1 Cor. xi. 28 **visible Elements, in this Sacrament n,** do then also inwardly
 Sec in Letter by faith, really and indeed, yet not carnally and corporally,
 L. (o) 1 Cor. but spiritually receive, and feed upon Christ crucified, and all
 10. 16. The cup benefits of his death: The Body and Blood of Christ being
 of blessing then, not corporally or carnally, in, with, or under the Bread
 which we blebs, and Wine; Yet as really, but spiritually, present to the faith
 is it not the communion of of Believers in that Ordinance, as Elements themselves are
 the blood of to their outward senses b.
 Christ? the
 bread which
 we break, is it not the communion of the body of Christ?

(p) 1 Cor. 11. **VIII.** Although ignorant and wicked men receive the
 27, 28, 29 v. 27 outward Elements in this Sacrament; yet they receive not
 and 28] Sec in the thing signified thereby: but by their unworthy coming
 Letter L. v. 29 thereunto, are guilty of the Body and Blood of the Lord, to
 For he that their own damnation. Wherefore, all ignorant and ungodly
 eateth & drink persons, as they are unfit to enjoy communion with him, so
 eth unworthi are they unworthy of the Lords Table; and cannot without
 ly, eateth and great sin against Christ, while they remain such, partake of
 drinketh dam these holy Mysteries p, or be admitted thereunto q.
 nation to him
 self, nor dis
 cerning the

Lords body. 2 Cor. 6. 14, 15. v. 14] Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? v. 15.] And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? v. 16.] And what agreement hath the Temple of God with Idols? for ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. (q) 1 Cor. 5. 6, 7, 13. v. 6.] Your glorying is not good; know ye not that a little leaven leaveneth the whole lump? v. 7.] Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our Passover is sacrificed for us. v. 13.] But them that are without, God judgeth. Therefore put away from among your selves that wicked person. 2 Thes. 3. 6, 14, 15. v. 6.] Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us. v. 14.] And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. v. 15.] Yet count him not as an enemy, but admonish him as a brother. Math. 7. 6.] Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rent you.

CHAP. XXX.

Of Church Censures.

111

THe Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, Distinct from the Civil Magistrate *a.*

(a) Isa. 9. 6. 7.

V. 6.] For unto us a child is born, unto us a son is given, and the Government shall be upon his shoulders, and his name shall be called wonderful, counsellour, the mighty God, the everlasting Father, the Prince of peace. V. 7] Of the increase of his government and peace there shall be no end; upon the Throne of David, and upon his kingdom, to order it, and to establish it with judgment, & with justice, from henceforth even for ever; the zeal of the Lord of Hosts will perform this. 1 Tim. 5. 17. Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. 1 Thes. 5. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. Ads 20. 17, 18. V. 17.] And from Miletus he sent to Ephesus, and called the Elders of the Church. V. 18.] And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. Heb. 13. 7, 17, 24. V. 7] Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation. V. 17] Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you, V. 24] Salute all them that have the rule over you, and all the Saints; they of Italy salute you. 1 Cor. 12. 28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts and healings, helps, governments, diversities of tongues. Mar. 28. 18, 19, 20. V. 18] And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. V. 19] Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost. V. 20. Teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world. Amen.

I I. To these Officers the Keys of the Kingdom of Heaven are committed; by virtue whereof they have power respectively to retain, and remit sins; to shut that Kingdom against the impenitent, both by the word, and Censures; and to open it unto penitent sinners by the Ministry of the Gospel, and by Absolution

R

lution

(b) Mat. 16. 19. I will give unto thee the keys of the Kingdom of Heaven, as occasion shall require b.

And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound in Heaven: : and whatsoever thou shalt loose on earth, shall be loosed in Heaven, Mat. 18. 17, 18. v. 17] And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. v. 18] Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in Heaven: and whatsoever ye shall loose on earth, shall be loosed in Heaven, John 20. 21, 22, 23. v. 21] Then said Jesus to them again, Peace be unto you, as my Father hath sent me, even so send I you. v. 21] And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost, v. 23] Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. 1 Cor. 2. 6, 7, 8. v. 6] Sufficient to such a man is this punishment, which was inflicted of many, v. 7] So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. v. 8] Wherefore I beseech you, that ye would confirm your love towards him.

III. Church Censures are necessary for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the

(c) 1 Cor. 5. Church, if they should suffer his Covenant and seals thereof to be profaned by notorious and obstinate offenders c.

Chap. through-

our] See in the

Bible, 1 Tim. 5. 20. Them that sin rebuke before all, that others also may fear. Mat 7. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you. 1 Tim. 5. 20. Of whom is Hymeneus, and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Cor. 11. 27. to the end, see in the Bible. Jude V. 23] And others save with fear, pulling them out of the fire: hating even the garments spotted by the flesh.

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, Suspension from the Sacrament of the Lords Supper for a season; and by ex-

(d) 1 Thel. 5. 12. And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you. 2 Thel. 3. 6, 14, 15. v. 6] Now we command you brethren, in the name of our Lord, Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us, v. 14] And if any man obey not our word by this Epistle, note that man and have no company with him, that he may be ashamed v. 15] Yet count him not as an enemy, but admonish him as a Brother. 1 Cor. 5. 4, 5, 13. v. 4] In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit with the power of our Lord Jesus Christ, v. 5] To deliver such a one unto Satan, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. v. 13] But them that are without, God judgeth; therefore put away from among your selves that wicked person. 1 M. 18. 17] And if he shall neglect to hear them, tell it to the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican, Tit. 3. 10, A man that is an Heretick, after the first and second admonition, reject.

And we beseech you brethren,

to know them which labour among you, and are over you in the Lord, and admonish you. 2 Thel. 3. 6, 14, 15. v. 6] Now we command you brethren, in the name of our Lord, Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us, v. 14] And if any man obey not our word by this Epistle, note that man and have no company with him, that he may be ashamed v. 15] Yet count him not as an enemy, but admonish him as a Brother. 1 Cor. 5. 4, 5, 13. v. 4] In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit with the power of our Lord Jesus Christ, v. 5] To deliver such a one unto Satan, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. v. 13] But them that are without, God judgeth; therefore put away from among your selves that wicked person. 1 M. 18. 17] And if he shall neglect to hear them, tell it to the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican, Tit. 3. 10, A man that is an Heretick, after the first and second admonition, reject.

CHAP. XXXI.

Of Synods and Councils.

FOR the better Government, and farther edification of the Church; there ought to be such Assemblies as are commonly called Synods or Councils *a.*

(a) Acts. 15. 2, 4, 6, v. 2] When therefore Paul, and Barnabas, had no small dissention and disputation with them, they determined that Paul, and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about his question, v. 4. And when they were come to Jerusalem, they were received of the Church, and of the Apostles, and Elders; and they declared all things that God had done with them. [6] And the Apostles and Elders came together, for to consider of this matter.

II. As Magistrates may lawfully call a Synod of Ministers and other fit persons to consult and advise with, about matters of Religion: So, if Magistrates be open Enemies to the Church, the Ministers of Christ, of themselves by virtue of their Office: or they, with other fit persons, upon delegation from their Churches, may meet together in such Assemblies *c.*

(b) Isa. 49. 23: And Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. 1 Tim. 2. 1, 2. v. 1] I exhort therefore that first of all, Supplications, Prayers, Intercessions, and giving of thanks, be made for all men, v. 2] For Kings, and for all that are in authority, that we may lead a quiet, and peaceable life, in all godliness and honesty. 1 Chron. 19. 8, to 12. See in the Bible, 2 Chron. 29. and 30. Chapters throughout] See in the Bible. Mat. 2. 4, 5, v. 4] And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born v. 5] And they said unto him, in Bethlehem of Judea, for thus it is written by the Prophet. Prov. 11 14. Where no counsel is, the people fall, but in the multitude of Counsellors there is safety. *(c)* Acts 15. 2, 4, 22, 23, 25. v. 2, 4.] See in letter A. v. 2, 2] Then pleased it the Apostles, and Elders with the whole Church, to send chosen Men of their own company to Antioch, with Paul and Barnabas, namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren, v. 23] And wrote Letters by them after this manner; The Apostles and Elders, and Brethren, send greeting unto the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. v. 25. It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our Beloved Barnabas and Paul,

III. It belongeth to Synods and Councils ministerially to determine controversies of Faith, and cases of Conscience, to set down Rules and Directions for the better ordering

ing of the publick Worship of God, and Government of his Church; to receive complaints in cases of mal-administrations; and authoritatively to determine the same : which Decrees and Determinations, if consonant to the word of God, are to be received with reverence and submission ; not onely for their agreement with the word, but also for the Power whereby they are made, as being an Ordinance of God, appointed thereunto in his word d.

to keep that were ordained of the Apostles and Elders which were at Jerusalem. Mat. 18. 17, 18, 19, 20. V. 17] And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man, and a publican, V. 18] Verily I say unto you, That whatsoever ye shall bind on earth, shall be bound in Heaven, and whatsoever ye shall loose on earth, shall be loosed in Heaven. V. 18] Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. V. 20] For where two or three are gathered together in my name, there am I in the midst of them.

(c) Eph. 2. 20. IV. All Synods or Councils since the Apostles times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of Faith or practice; but to be used as an help in both e.

Apostles and Prophets, Jesus Christ himself being the chief corner-stone. Acts 17. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, 1 Cor. 2. 5. That your Faith should not stand in the wisdom of men, but in the power of God, 2 Cor. 1. 24. Not for that we have dominion over your Faith, but are helpers of your joy : for by faith ye stand.

(f) Luke 12. 13, 14. V. 13.] V. Synods and Councils are to handle or conclude nothing but that which is Ecclesiastical : and are not to intermeddle with Civil Affairs which concern the Common-wealth, unless by way of humble Petition in cases extraordinary ; or by way of advice, for satisfaction of Conscience, if they be thereunto required by the Civil Magistrate f.

And one of the company said unto him, Master, speak to my Brother, that he divide the inheritance with me. V. 14.] And he said unto him, Man, who made me a judge, or a divider over you ? John 18. 36.] Jesus answered, My Kingdom is not of this world : if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my Kingdom not from hence.

CHAP. XXXII.

Of the State of Men after Death, and of the Resurrection of the Dead

THe Bodies of Men after Death return to dust, and see corruption *a*: but their Souls (which neither die nor sleep) having an immortal subsistence, immediately return to God, who gave them *b*. The Souls of the Righteous, being then made perfect in holiness are received into the highest Heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies *c*: And the Souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the judgement of the great day *d*. Besides these two places for Souls separated from their Bodies, the Scripture acknowledgeth none.

(a) Gen. 3. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, & to dust thou shalt return. Acts. 36. For David after he had served his own

generation, by the will of God, fell on sleep, and was laid unto his Fathers, and saw corruption. (b) Luk. 23. 43. And Jesus said unto him, Verily I say unto thee, to day shalt thou be with me in paradise. Eccle. 12. 7. Then shall the dust return to the earth as it was: and the Spirit shall return unto God who gave it. Heb. 12. 23. To the general assembly and Church of the first-born, which are written in Heaven, and to God the judge of all, and to the Spirits of just men made perfect. 2 Cor. 5. 1, 6, 8. V. 1] For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. V. 6] Therefore we are alwayes confident, knowing that whilst we are at home in the body, we are absent from the Lord. V. 8] We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Phil. 1. 23. For I am in a straight betwixt two, having a desire to depart, and to be with Christ which is far better. (c) Acts. 3. 21. Whom the Heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began. Eph. 4. 10. He that descended, is the same also that ascended up far above all heavens, that he might fill all things. (d) Luke 16. 23, 24. V. 23] And in Hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. V. 24] And he cried and said, Father Abraham have mercy upon me, and send Lazarus: that he may dip the tip of his finger in water, and cool my tongue, for I am tormented with this flame. Acts. 1. 25. That he may take part of this Ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place. Jude. V. 6, 7. V. 6] And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. V. 7] Even as Sodom and Gomorrah, and the Cities about them, in like manner, giving themselves over to Fornication, and going after strange flesh, are set for an example, suffering the vengeance of eternall fire. 1 Pet. 3. 19. By which also he went and preached unto the Spirits in Prison.

(e) 1 Thes 4. 17 I I. At the last Day such as are found alive shall not die, but be *Then we which are alive and remain, shall be caught up together with them* changed e: and all the dead shall be raised up, with the self same bodies, and none other, although with different qualities, which shall be united again to their souls for ever f.

1 Cor. 15. 51, 52. verse 51.] Behold I shew you a mystery, *we shall not all sleep, but we shall all be changed.* verse 52.] *In a moment, in the twinkling of an eye, at the last Trump,* (for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed) (f) Job 19. 26, 27. verse 26.] And though after my skin, worms destroy this body, yet *in my flesh I shall see God.* verse 27.] Whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me. 1 Cor. 15. 42, 43, 44. verse 42.] So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption. verse 43.] It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power. verse 44.] It is sown a natural body, it is raised a spiritual body, there is a natural body, and there is a spiritual body.

III. The Bodies of the unjust shall by the power of Christ, be raised to dishonour: the Bodies of the just by his Spirit, unto honour; and be made conformable to his own glorious Body g.

(g) Acts 24. 15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Joh. 5. 28, 29. verse 28. Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice; verse 29] And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. 1 Cor. 5. 42] See in Letter F. Phil. 3. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

CHAP. XXXIII.

Of the last Judgement.

(a) Acts 17. 31 **G**OD hath appointed a day wherein he will judge the World in righteousness by Jesus Christ a, to whom all Power and Judgement is given of the Father in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he raised him from the dead,

ther

ther *b.* In which Day, not only the Apostate Angels shall be judged *c.* but likewise all persons that have lived upon earth shall appear before the Tribunal of Christ, to give an account of their Thoughts, Words, and Deeds; and to receive according to what they have done in the Body, whether good or evil *d.*

(*b*) Joh. 5. 22; 27. V. 22] For the Father judgeth no Man, but hath committed all judgement unto the Son. V.

27] And hath given him authority to execute judgement also because he is the Son of Man. (*c*) 1 Cor. 6. 3. Know ye not that we shall judge the Angels, how much more things that pertain to this life? Jude V. 6] See letter D. Chapter foregoing. 2 Pet. 2. 4. For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them unto chains of darkness, to be reserved unto judgement. (*d*) 2 Cor. 5. 10. For we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Eccles. 12. 14. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil. Rom. 2. 16 In the day when God shall judge the secrets of Men by Jesus Christ, according to my Gospel. Rom. 4. 10, 12. V. 10] But why dost thou judge thy Brother? or why dost thou set at naught thy Brother? we shall all stand before the judgement seat of Christ. V. 12] So then every one of us shall give account of himself to God. Mat. 12. 36, 37. V. 36] But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. V. 37] For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

II. The end of Gods appointing this Day, is for the manifestation of the glory of his Mercy, in the eternal salvation of the Elect, and of his justice, in the damnation of the Reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting Life, and receive that fulness of Joy and refreshing which shall come from the presence of the Lord: but the Wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power *e.*

(*e*) Mat. 25 36. to the end. See in the Bible.

Rom. 2. 5, 6. V. 5] But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation against the righteous judgement of God. V. 6] Who shall render to every Man according to his deeds. Rom. 9. 22, 23. V. 22] What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction. V. 23] And that he might make known the riches of his glory, on the vessels of Mercy which he had afore prepared unto glory. Mat. 25 21. And his Lord said unto him, Well done thou good and faithful Servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. Acts 3. 19 Repent ye therefore and be converted, that your sins may be blotted out, when the times of the refreshing shall come from the presence of the Lord. 2 Thes. 1. 7, 8, 9, 10.] See in the Bible,

III. A 3

(f) 2 Pet. 3.
11, 14. V. 11]
Seeing then
that all these
things shall be
dissolved, what
manner of per-
sons ought ye
to be in all ho-
ly conversati-
on and godli-

ness. V. 14.] Wherefore (behold) seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blemish. 2 Cor. 5. 10, 11. V. 10] See letter D. V. 11] Knowing therefore the terror of the Lord, we persuade Men; but we are made manifest unto God, and I trust also, are made manifest in your consciences, 2 Thes. 1. 5, 6, 7. V. 5] Which is a manifest token of the righteous Judgement of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer. V. 6] Seeing it is a righteous thing with God, to recompence tribulation to them that trouble you. V. 7] And to you who are troubled, rest with us, when the Lord shall be revealed from Heaven with his mighty Angels, Luk. 21. 27 28. V. 27] And then shall they see the Son of Man coming in a cloud, with power and great glory. V. 28] And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. Rom. 8. 23, 24, 25. V. 23] And not onely they, but our selves also, which have the first fruits of the Spirit, even we our selves groan within our selves waiting for the Adoption, to wit, the redemption of our body. V. 24] For we are saved by hope, but hope that is seen is no hope : for what a man seeth, why doth he yet hope for ? V. 25] But if we hope for that we see not, then do we with patience wait for it. (g) Mat. 24. 36, 42, 43, 44. See in the Bible. Mark 13 35, 36, 37. V. 35] Watch ye therefore, for you know not when the Master of the house cometh, at Even, or at midnight, or at the Cock-crowing, or in the Morning. V. 36] Lest coming suddenly, he find you sleeping. V. 37] And what I say unto you, I say unto all ; Watch. Luk. 12. 35, 36. V. 35] Let your loins be girded about, and your lights burning. V. 36] and ye your selves, like unto Men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Rev. 22 20. He which testifieth these things, saith, Surely, I come quickly. Amen. Even so come Lord Jesus.

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OF
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The LARGER C A T E C H I S M

Agreed upon by the
ASSEMBLY of DIVINES

At WESTMINSTER.

Quest. **W**hat is the chief and highest end of
man?

A. Mans Chief and Highest End, is, to glorifie God *a*, and
fully to enjoy him for ever *b*.

(*a*) Rom. 11.
36 For of him,
& through him,
and to him are
all things, to

whom be glory for ever. *Amen.* 1 Cor. 10. 31. Whether therefore ye eat or drink, or
whatsoever ye do, do all to the glory of God. (*b*) *Psal.* 73. 24. to the end. Thou shalt
guide me with thy counsels, and afterwards receive me to glory; whom have I in hea-
ven but thee? and there is none on earth that I desire besides thee. My flesh and my
heart fail, but God is the strength of my heart, and my portien for ever. For lo, they
that are far from thee shall perish, thou shalt destroy all them that go a who-
ring from thee; but it is good for me to draw nigh to God; I have put my trust in
the Lord God, that I may declare all thy works. *John* 17. 21, 22, 23. That they all may
be one as thou Father art in me, and I in thee, that they also may be one in us, that
the world may believe that thou hast sent me; and the glory which thou gavest me have
I given them, that they may be one, even as we are one, I in them, and thou in me, that
they may be made perfect in one, and that the world may know that thou hast sent me,
and hast loved them as thou hast loved me.

Quest. How doth it appear, that there is a God?

Ans. The very light of Nature in man, and the works of (*c*) Rom. 1. 19;
God, declare that there is a God *c*, but his Word and Spi- 20. Because
may be known of God, is manifest in them, for God hath shewed it unto them; For
the invisible things of him from the creation of the world, are clearly seen, being un-
derstood by the things that are made, even his eternal power and Godhead, so that
they are without excuse. *Psal.* 19. 1, 2, 3. The heavens declare the glory of God, and
the Firmament sheweth his handy-work: Day unto day uttereth speech, and night
unto night sheweth knowledge. There is no speech nor language where their voice
is not heard, *Acts* 17. 28. For in him we live, and move, and have our being.

(d) 1 Cor. 2. 9. rit only, do sufficiently, and effectually reveal him unto men
10. But as it is for their salvation d.

written, Eye

hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him : But God hath revealed them unto us by his Spirit, for the spirit searcheth all the deep things of God. 2 Tim. 3. 15, 16, 17. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Isai. 59. 21. As for me, this is my Covenant with thee, saith the Lord, my Spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy Seeds seed, saith the Lord from henceforth and for ever.

Q. What is the word of God ?

(e) 2 Tim. 3. 16. A. The Holy Scripture of the old and new Testament are All Scripture the word of God e, the only rule of Faith and Obedience f. is given by in-

spiration. 2 Pet. 1. 19, 20. We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth into a dark place, until the day dawn, and the day-star arise in your hearts. V. 20] Knowing this first, that no prophecy of the Scripture is of any private interpretation, V. 21] For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. (f) Eph. 2. 20. And are built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the chief Corner stone. Rev. 22. 18 19 For I testify unto every man, that heareth the words of the Prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. V. 9] And if any man shall take away from the words of the book of this Prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Isa. 8. 20. To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them, Luke 16. 29, 31. They have Moses and the Prophets, let them hear them : if they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead. Gal. 1. 8; 9. But though we or an angel from heaven, preach any other Gospel unto you, then that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you, then that ye have received, let him be accursed. 2 Tim. 3. 15, 16. Before

Q How doth it appear that the Scriptures are the word of God ?

(g) Hos. 8. 12.

A. The Scriptures manifest themselves to be the word of God by their Majesty g, and Purity h; by the consent of all

to them the

great things of my law, but they were counted as a strange thing. 1 Cor. 2. 6, 7, 13. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the Princes of this world that come to nought, but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. Which things also we speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. Pl. 119. 18, 129. Open thou mine eyes, that I may behold wondrous things out of thy Law. Thy Testimonies are wonderful therefore doth my soul keep them. (h) Pl. 12. 6. The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times. Pl. 119. 140. Thy word is very pure, therefore thy servant loveth it.

the parts, and the scope of the whole, which is to give all glory to God *k*; by their light and power to convince and convert sinners, To him give to comfort and build up believers to salvation *l*: but the Spirit of all the prophesying witnesses by and with the Scriptures in the heart of man, is able fully to persuade it that they are the very word of God *m*.

whoever believeth in him, shall receive remission of sins. Act. 26. 22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come. (k) Rom. 3. 19. Now we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the World become guilty before God. (l) Act. 18. 28. For he mightily convinced the Jews, and that Publickly, shewing by the Scripture that Jesus was Christ. Heb. 4. 12. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Jam. 1. 18. Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures. Psal. 19. 7, 8, 9. The Law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoycing the heart: the commandment of the Lord is pure, enlightning the eyes: the fear of the Lord is clear, enduring for ever: the judgements of the Lord are true, and righteous altogether. Rom. 15. 4. For whatsoever things were written afore time, were written for our learning, that we, through patience and comfort of the Scriptures might have hope. Act. 20. 32. And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. (m) John 16. 13, 14. Howbeit when He the Spirit of truth is come, He will guide you into all truth, for He shall not speak of himself, but whatsoever He shall hear, that shall He speak, and He will shew you things to come. 1 John 2. 20, 27. But ye have an unction from the Holy One, and ye know all things. V. 27.] But the anointing which ye have received of Him, abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you ye shall abide in him. John 20. 31. But these are written that ye might believe, that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to be- (n) 2 Tim. 1. 13. Hold fast the form of sound, words, which thou hast heard of me, in Faith and Love which is in Christ Jesus.

Q. What do the Scriptures make known of God?

A. The Scriptures make known what God is *o*, the Persons in the Godhead *p*, the Decrees *q*, and the execution (o) Heb. 11. 6. But without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (p) 1 Johns 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are One. (q) Act. 15. 14 15. 18. Simeon hath declared, how God at the first did visit the Gentiles, to take out of them a people for his name. V. 15.] And to this agree the words of the Prophets as 'tis written V. 18.] Known unto God are all his works from the beginning of the World.

(r) *Act.* 4. 27. cution of His Deceases.

28. For of a

truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel were gathered together. V 28.] For to do what soever thy hand, and thy counsel determined before to be done.

Q. What is God ?

(f) *John* 4. 24. A. God is a Spirit: in and of himself infinite in Being t, Glorious God is a Spirit u, Blessedness*, and Perfection x, All-sufficient y, Eternal z, Unchangeable a, Incomprehensible b, Every where present c, Almighty d, Knowing all things e, Most wise f, Most Holy g, Most Just h, Most Merciful and gracious, Long-suffering, and abundant in Spirit and goodnesse and truth.

Truth. (e) *Exod.* 3. 14. And God said unto Moses I am that I am : and he said, thus shalt thou say unto the Children of Israel, I am hath sent me unto you. *Job* 11. 7, 8, 9. Canst thou searching find out God? Canst thou find out the Almighty unto perfection? it is as high as Heaven, what canst thou do? deeper then Hell, what canst thou know? the measure thereof is longer then the earth, and broader then the sea. (u) *Act.* 7. 2. The God of Glory appeared unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran, * *1 Tim.* 6. 15, Which in his times he shall shew, who is the blessed & only Potentate, the King of kings and Lord of lords. (x) *Mat.* 5. 48. Be ye therefore perfect, even as your Father who is in Heaven is perfect. (y) *Gen.* 17. 1. When Abraham was ninety years old and nine, the Lord appeared to Abraham, and said to him, I am God All-sufficient; walk before me and be thou perfect. (z) *Psal.* 90. 2. Before the Mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. (a) *Mal.* 3. 6. For I am the Lord, I change not; therefore ye the sons of Jacob are not consumed. *Jam.* 1. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of light with whom is no variableness, neither shadow of turning. (b) *1 Kin.* 8. 27. But will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain thee: how much less this house that I have built. (c) *Psal.* 139. 1, to 13. O Lord thou hast searched me and known me; thou knowest my down-sitting and mine up-rising, and thou understandest my thoughts as far off; &c. Whither shall I flee from thy presence? (d) *Rev.* 4. 8. And the four beasts had each of them six wings about him; and they were full of eyes within; & they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (e) *Heb.* 4. 13. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. *Psal.* 147. 5 Great is the Lord and of great power; his understanding is infinite. (f) *Rom.* 16. 7. To God only wise be glory through Jesus Christ, for ever. Amen. (g) *1/2. 6. 3.* And one cried unto another and said, Holy, holy is the Lord of hosts, the whole earth is full of his glory. *Rev.* 15. 4. Who shall not fear thee O Lord, and glorify thy name? For thou only art holy: for all nations shall come at worship before thee, for thy Judgements are made manifest. (h) *Deut.* 32. 4. He is the rock, his work is perfect: for all his ways are judgement, a God of truth and without iniquity, just and right is he. (i) *Exod.* 34. 5. The Lord passed by before him and proclaimed, the Lord the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.

(k) *Deut.* 6. 4. Q. Are there more Gods then one?

Hear O Israel, A. There is but one onely, the living and true God.

the Lord our God is one Lord, *1 Cor.* 8. 4. 6. As concerning therefore the eating of things offered in sacrifice to Idols, we know that an Idol is nothing in the world, and that there is none other God but one. — But to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. *Jer.* 10. 10. But the Lord is the true God, he is the living God, and an everlasting King; his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Q. He

Q. How many persons are there in the God-head ?

A. There be three persons in the God-head, the Father, the Son, (1) 1st John 5. 7. and the Holy Ghost; and these three are one, true, eternal God, the For there are
one in substance, equal in power and glory; although distinguish- three that bear
by their personal properties l. record in hea-

ven, the Father,
the Word, and the Holy Ghost: and these three are one, Mat. 3. 16, 17. And Jesus when he
was baptized, went up straightway out of the water, and loe the heavens were opened unto
him, and he saw the Spirit of God descending like a Dove, and lighting upon him. And lo a
voice from heaven, saying, This is my beloved son, in whom I am well pleased. Mat. 28. 19.
Go ye therefore and teach all nations baptizing them in the name of the Father, and of the
Son, and of the Holy Ghost. 2 Cor. 13. 14. The grace of our Lord Jesus Christ, and the love of
God, and the communion of the Holy Ghost be with you all, Amen. John 10. 30. I and my
Father are one.

Q. What are the personal properties of the three Persons in the Godhead?

A. It is proper to the Father to beget the Son m, and to the Son to (m) Heb. 1. 5.
be begotten of the Father n, and to the Holy Ghost to proceed from 6, 8. For unto
the Father and the Son from all eternity o. which of the

Angels said he
any time, Thou art my son, this day have I begotten thee? And again, I will be to Him
Father, and He shall be to me a Son. And again, when he brings in the first begotten into
the world, he saith, And let all the Angels of God worship him—But unto the Son he saith,
by Thrones, O God, is for ever and ever; a scepter of righteousness is the scepter of thy King-
dom. (n) John 1. 14, 18. And the word was made flesh, and dwelt among us, and we beheld his
glory, the glory as of the only begotten of the Father, full of grace and truth.—No man hath
seen God at any time: The only begotten Son which is in the bosom of the Father, he hath
expressed him, (o) John 15. 26. But when the comforter is come, whom I will send unto you,
from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify
of me. Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your
arts, crying, Abba, Father.

Q. How doth it appear that the Son and the Holy Ghost are God equal
with the Father?

A. The Scriptures manifest that the Son and the Holy Ghost are God (p) Isa. 6. 3, 5.
equal with the Father, ascribing unto them such names p, attri- 8. And one cri-
ed unto ano-
ther, and said, Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory.—Then
said I, Woe is me, for I am undone, because I am a man of unclean lips, for mine eyes have
seen the King the Lord of Hosts!—Also I heard the voice of the Lord, saying, Whom shall I
send? and who will go for us? then I said, here am I; send me. This compared with John 12.
These things said Elaias, when he saw His glory, and spake of Him: And with Acts 13. 25.
and when they agreed not among themselves, they departed, after that Paul had spoken one
word, Well spake the Holy Ghost by Elaias the Prophet to our Fathers. 1. John 5. 20. And we
know that the Son of God is come, and hath given us an understanding, that we may know
that is true; and we are in him that is true, even in his Son Jesus Christ; this is the true
God; and eternal life. Acts 5. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to
lie to the Holy Ghost, and to keep back part of the price of the land? whilst it remained, was
not thine own? and after it was sold, was it not in thine own power? why hast thou con-
fessed this thing in thy heart? thou hast not lied unto men, but unto God.

(q) *Joh. 1. 1.* In butes *q*, works *r*, and worship *s*, are proper to God only. the beginning

was the word, and the word was with God, and the word was God. *Isa. 9. 6.* For unto us a Son is born, unto us a child is given, and the government shall be upon his shoulders, and his name shall be called *Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace.* *Joh. 2. 24, 25.* But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man. *1 Cor. 2. 10, 11.* But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man that is in him? even so the things of God know no man, but the Spirit of God. (r) *Col. 1. 16.* For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be Thrones or Dominions, or Principalities, or Powers, all things were created by him, and for him. *Gen. 1. 2.* And the earth was without form and void, and darkness was upon the face of the earth, and the Spirit of God moved upon the face of the waters. (s) *Mat. 28. 19.* Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *2 Cor. 13. 14.* The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Q. What are the Decrees of God?

(t) *Eph. 4. 11.* In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. *Rom. 11. 33.* O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out. *1. Rom. 9. 14, 15, 18.* What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.—Therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth. (u) *Eph. 1. 4, 11.* According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.—In whom also we have obtained an inheritance being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. *Rom. 9. 22, 23.* What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory? *Psal. 33. 11.* The counsel of the Lord standeth for ever; the thoughts of his heart unto all generations.

Q. What hath God especially decreed concerning Angels and men?

A. God by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory *, and in Christ hath chosen some men to eternal life, and the mean before God, &c. the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality.

there

thereof x, and also according to his sovereign power, and the (x) *Eph. 1.4, 5;*
 unsearchable counsel of his own will, (whereby he extendeth, 6. According
 or withholdeth favour, as he pleaseth) hath passed by and as he hath
 fore-ordained the rest to dishonour and wrath, to be for chosen us in
 their sin inflicted, to the praise of the glory of his justice y. him before the
 foundations of
 the world, that

we should be holy, and without blame before him in love, having predestinated us unto the
 adoption of children by Jesus Christ, to himself, according to the good pleasure of his will, to
 the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 2 *Thef.*
 2. 13, 14. But we are bound to give thanks to God alway for you; Brethren, beloved of the
 Lord, because God hath from the beginning chosen you to salvation through sanctification
 of the Spirit, and belief of the truth; whereunto he called you by the Gospel, to the obtain-
 ing of the glory of the Lord Jesus Christ: (y) *Rom. 9. 17, 18—21, 22.* For the Scripture saith un-
 to Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in
 thee, and that my name might be declared throughout all the earth. Therefore hath he merc-
 y on whom he will have mercy, and whom he will he hardeneth.—Hath not the Potter
 power over his clay, of the same lump to make one vessel unto honour, and another unto dis-
 honour? What if God willing to shew his wrath, and to make his power known, endured
 with much long-suffering the vessels of wrath fitted to destruction? *Mat. 11. 25, 26.* At that
 time Jesus answered and said, I thank Thee, O Father, Lord of Heaven and Earth, because
 thou hast hid these things from the wise and the prudent, and hast revealed them unto Babes.
 Even so, Father, for so it seemed good in thy sight. 2 *Tim. 2. 20.* But in a great house there are
 not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and
 some to dishonour. Jude v. 4 For there are certain men crept in unawares, who were before of
 old ordained to this condemnation, ungodly men, turning the grace of God into wantonness, de-
 nyng the only God and our Lord Jesus Christ, 1 *Pet. 2. 8.* And a stone of stumbling, and a
 rock of offence to them that stumble at the word, being disobedient, whereunto also they
 were appointed.

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the works of Creati-
 on and Providence; according to his infallible fore-know-
 ledge, and the free and immutable counsel of his own will z.

(z) *Ephes. 1. 11.*
 In whom also
 we have ob-

tained an inheritance, being predestinated according to the purpose of Him, who worketh all
 things according to the counsel of his own will,

Q. What is the work of Creation?

A. The work of Creation is that, wherein God did in the
 beginning, by the Word of his power, make of nothing, the
 World and all things therein, for himself, within the space (a) *Gen 1. Heb:*
 of six dayes, and all very good a. 11. 3. Through
 faith we un-

derstand that the Worlds were framed by the word of God, so that things which are seen,
 were not made of things which do appear. *Prov. 16. 4.* The Lord hath made all things for
 himself, yea even the wicked for the day of evil.

T

Q. How

Q. How did God create Angels?

(b) *Col. 1. 16.* A. God created all the Angels *b*, Spirits *c*, Immortal *d*, For by him Holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute were all things his Commandments, and to praise his Name *h*, yet subject to created that change *i*.
 and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him. (c) *Psal. 104. 4.* Who maketh his Angels Spirits, his Ministers a flame of fire, (d) *Mat. 22. 30.* For in the Resurrection they neither marry nor are given in marriage, but are as the Angels of God in heaven. (e) *Mat. 25. 31.* When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory. (f) *2 Sam. 14. 17.* Then thine handmaid said, The word of my Lord the King shall now be comfortable: for, as an Angel of God, so is my Lord the King, to discern good and bad; therefore the Lord thy God will be with thee. *Mat. 24. 36.* But of that day and hour knoweth no man, no not the Angels of heaven, but my Father only. (g) *2 Thes. 1. 7.* And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels. (h) *Psal. 103. 20, 21.* Bless the Lord ye his Angels, that excell in strength, and do his commandments, hearkning to the voice of his word, Bless the Lord all ye his Hosts, ye Ministers of his that do his pleasure. (i) *2 Pet. 2. 4.* For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment —

Q. How did God create Man?

(k) *Gen. 1. 27.* A. After God had made all other creatures, He created man male and female *k*, formed the body of the man of the dust of the ground *l*, and the woman of the rib of the man *m*, indued them with living, reasonable and immortal souls *n*, made them after his own image *o*, in knowledge *p*, righteousness, and holiness *q*, having the Law of God written in their hearts *r*, and power to fulfill it, him; Male and Female created he them. (l) *Gen. 2. 7.* And the Lord God formed Man of the dust of the ground, and breathed into his nostrils the breath of life, (m) *Gen. 2. 22.* And the rib which the Lord had taken from man, made He a woman, and brought her unto the man. (n) *Gen. 2. 7.* And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Compare this with *Job. 35. 11.* Who teacheth us more than the beasts of the earth, and makes us wiser then the fowls of heaven. And with *Eccles. 10. 7.* Then shall the dust return to the earth, as it was, and the Spirit shall return to God who gave it. And with *Mat. 10. 28.* Fear not them who can kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell. And with *Luke 23. 43.* And Jesus said unto him, to day shalt thou be with me in Paradise. (o) *Gen. 1. 27* So God created man in his own Image, in the Image of God created he him; male and female created he them. (p) *Col. 3. 10.* And have put on the new man, which is renewed in knowledge, after the Image of Him that created him. (q) *Eph. 4. 24.* And that ye put on the new man, which after God is created in righteousness and true holiness. (r) *Rom. 2. 14, 15.* For when the Gentiles who have not the Law, do by nature the things contained in the Law; these having not the Law, are a Law unto themselves; which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another. (s) *Eccles. 7. 29.* Lo this only have I found, that God hath made man upright, but they have sought out many inventions.

with Dominion over the creatures *t*, yet subject to fall *u*.

(*1*) *Gen. 1. 28.*

And God bless

sed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (*u*) *Gen. 3. 6.* And when the woman saw that the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. *Ecc. 7. 29.* Lo this only have I found, that God made man upright, but they have sought out many inventions.

Q. What are Gods works of Providence ?

A. Gods works of Providence are his most holy *, wise x, * *Psal. 145. 17.* and powerful preserving y, and governing all his creatures z, The Lord is ordering them and all their actions a, to his own glory b. righteous in all his ways, and holy in all his works. (x) *Psal. 103. 24.* O Lord how manifold are thy works ! in wisdom hast thou made them all ; the earth is full of thy riches. *Isa. 28. 29.* This also cometh from the Lord of hosts, who is wonderful in counselling, and excellent in working. (y) *Heb. 1. 3.* Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (z) *Psal. 103. 19.* The Lord hath prepared his throne in the heavens, and his Kingdom ruleth over all. (a) *Mat. 10. 29, 30, 31.* Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father ? but the very hairs of your head are all numbered. Fear not therefore, ye are of more value then many parrows. *Gen. 45. 7.* And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance. (b) *Rom. 11. 36.* For of him, and through him, and to him are all things ; to whom be glory for ever, Amen. *Isa. 63. 14.* As a beast goes down into the valley, the Spirit of the Lord caused him to rest ; so didst thou lead thy people, to make thy self a glorious name.

Q. What is Gods Providence towards the Angels ?

A. God by his Providence permitted some of the Angels, willfully and irrecoverably to fall into sin, and damnation (c) *Jude v. 6.* on c, limiting and ordering that, and all their sins to his own And the Angels glory d, and established the rest in holiness and happiness which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgement of the great day. 2 *Pet. 2. 4.* For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment — *Heb. 2. 16.* For verily he took not on him the Nature of Angels, but he took on him the seed of Abraham, *John 8. 44.* Ye are of your father the Devil, and the lusts of your father ye will do ; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him ; when he speaketh a lie, he speaketh of his own, for he is a liar and the father of it. (d) *Job 1. 12.* And the Lord said unto Satan, Behold all that he hath is in thy power, only upon himself put not forth thy hand ; so Satan went forth from the presence of the Lord. *Mat. 8. 31.* And the Devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

(e) 1 Tim. 5. 21. *neſſe e*, imploying them all *f*, at his pleaſure in the adminiſtration of his power, mercy, and juſtice *g*. before God,

and the Lord Jeſus Chriſt, and the *eliſt Angels*, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality. Mar 8. 38. Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed when he comes in the glory of his Father, with the *holy Angels*. Heb 3. 22. But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jeruſalem, and to an innumerable company of *Angels*. (f) Pſal. 104. 4. Who *maketh his Angels Spirits*, his *Ministers a flaming fire*. (g) 2 Kings 19. 35. And it came to paſs that night that the *Angel of the Lord went out and ſtole in the camp of the Affyrians* 185000. and when they aroſe early in the morning, behold they were all dead corpses. Heb 1. 14. Are they not all *miniſtring Spirits ſent forth to miniſter for them who ſhall be heirs of ſalvation*?

Q. What was the Providence of God toward man in the eſtate wherein he was created?

(b) Gen. 2. 8— A. The Providence of God toward man in the eſtate wherein he was created, was, the placing him in Paradife, appointing him to Lord plant a dreſſe it, giving him liberty to eat of the fruit of the earth *b*, putting Garden Eaſt the creatures under his dominion *l*, and ordaining marriage for his ward in Eden, help *k*, affording him communion with himſelf *l*, inſtituting the Sabbath *m*, entring into a covenant of life with him, upon condition of perſonal, perfect, and perpetual obedience *n*, of which the Tree of Life whom he had was a pledge *o*, and forbidding to eat of the Tree of knowledge of formed—v. 15. And the Lord took the man, and put him into the garden of Eden to dreſſe it and keep it. And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat. (i) Gen. 1. 28. And God bleſſed them, and ſaid unto them, Be fruitful and multiply and replenish the earth, and ſubdue it, and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth. (k) Gen. 2. 18. And the Lord God ſaid, It is not good that the man ſhould be alone, I will make him a help meet for him. (l) Gen. 1. 26, 27, 28, 29. And God ſaid, Let us make man in our own image, after our likeneſs, and let him have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth; ſo God created man in his own image, in the image of God created he him, male and female created he them, And God bleſſed them, and ſaid unto them, Be fruitful, and multiply, and replenish the earth, &c. — And God ſaid, Behold I have given you every herb bearing ſeed, upon the face of the earth, and every tree in which is the fruit of a tree yielding ſeed, to you it ſhall be for meat. Gen. 3. 8. And they heard the voice of the Lord walking in the garden, in the cool of the day; and Adam and his wife hid themſelves from the preſence of the Lord, among the trees of the garden. (m) Gen. 2. 3. And God bleſſed the ſeventh day, and ſanctified it, becauſe that in it he had reſted from all his work, which God created and made. (n) Gal. 3. 12. And the Law is not of faith; but the man that doth them ſhall live in them. Rom. 10. 5. For Moſes deſcribes the righteouſneſs which is of the Law, that the man who doth thoſe things ſhall live by them. (o) Gen. 2. 9. And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, and good for food; the tree of life alſo in the miſt of the garden, and the tree of knowledge of good and evil.

good and evil, upon pain of death p.

(p) Gen. 2. 17.

But of the tree

of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die.

Q. Did man continue in that estate wherein God at first created him?

A. Our first Parents being left to the freedom of their own will, through the temptation of Satan, transgressed the Commandment of God, in eating the forbidden fruit, and thereby fell from the state of innocency, wherein they were created q.

(q) Gen. 3. 6, 7.

8—13. And

when the woman saw the tree was good for food, and pleasant to the sight, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew they were naked; and they sewed Fig-leaves together, and made themselves aprons. And they heard the voice of the Lord walking in the garden, in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord, amongst the trees of the garden.—V. 13.] And the Lord God said unto the woman, What is this that thou hast done? and the woman said, *The Serpent beguiled me, and I did eat.* Eccl. 7:29. Lo this only have I found, that God made man upright; but they have sought out many inventions. 2 Cor. 11. 3, But I fear lest by any means as the Serpent beguiled Eve through his subtilty, so your minds be corrupted from the simplicity that is in Christ.

Q. Did all mankind fall in that first transgression?

A. The Covenant being made with Adam as a publick person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him, in that first transgression f.

(f) Acts 17. 26

And hath made

of one blood all nations of men, for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. (f) Gen. 2. 16, 17. And the Lord commanded the man, saying, Of every tree of the garden thou mayst freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for on the day that thou eatest thereof thou shalt surely die. Compared with Rom. 5. from v. 12. to v. 20. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.—V. 18. Therefore as by the offence of one, judgement came upon all to condemnation; even so—V. 19. For as by one mans disobedience many were made sinners; so by the obedience, &c.—And with 1 Cor. 15. 21, 22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

Q. Into what estate did the Fall bring mankind?

A. The Fall brought mankind into an estate of sin and misery t.

(t) Rom 5. 12.

Wherefore as

by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Rom. 3. 23. For all have sinned, and come short of the glory of God.

Q. What is Sin ?

(u) 1 Joh. 3. 4. A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule to the reasonable creature u. Whoſoever conſiſteth ſin, tranſgreſſeth alſo the Law ; for ſin is the tranſgreſſion of the Law. Gal. 3. 10 — 12. For as many as are of the works of the Law, are under the curſe ; for it is written, Curſed is every one that continueth not in all things which are written in the book of the Law to do them—And the Law is not of faith ; but the man that doth them ſhall live in them.

Q. Wherein conſiſteth the ſinfulneſs of that eſtate whereinto man fell ?

A. The ſinfulneſs of that eſtate whereinto man fell, conſiſteth in the guilt of Adams firſt ſin *, the want of that righteouſneſs wherein he was created, and the corruption of his nature, whereby he is utterly indiſpoſed, diſabled, and made oppoſite unto all that is ſpiritually good, and wholly inclined to all evil, and that continually x, which is commonly called *Original ſin*, and from which do proceed all actual tranſgreſſions y.

* Rom. 5. 12— 19. Wherefore as by one man ſin entered into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned—V. 19] For as by one mans diſobedience many were made ſinners ; ſo by the obedience of one ſhall many be made righteous, (x) Rom. 3. from v. 10. to v. 20. As it is written, There is none righteous, no not one. V. 11] There is none that underſtandeth, there is none that ſeeketh after God. V. 12] They are all gone out of the way, they are altogether become unproſitable, there is none that doth good, no not one. V. 13] Their throat is an open ſepulcher, with their tongues they have uſed deceit, the poiſon of *Aſpes* is under their lips. V. 14] Whoſe mouth is full of curſing and bitterneſs. V. 15] Their feet are ſwift to ſhed blood. V. 16.] Deſtruction and miſery are in their wayes. V. 17] And the way of peace have they not known. V. 18] There is no fear of God before their eyes. V. 19] Now we know that what things ſoever the Law ſaith, it ſaith to them who are under the Law ; that every mouth may be ſtopped, and all the world may become guilty before God. Eph. 2. 1, 2, 3. And you hath he quickned, who were dead in treſpaſſes and ſins : wherein in times paſt ye walked, according to the courſe of this world, according to the Prince of the power of the air, the ſpirit that now worketh in the children of diſobedience ; among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh and of the mind, and were by nature the children of wrath even as others. Rom. 5. 6. For when we were yet without ſtrength, in due time Chriſt died for the ungodly. Rom. 8. 7, 8. Becauſe the carnal mind is enmity againſt God ; for it is not ſubject to the Law of God, neither indeed can be ; ſo then they that are in the fleſh cannot pleaſe God. Gen. 6. 5. And God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (y) Jam. 1. 14, 15. But every man is tempted when he is drawn away by his own luſt and enticed. Then when luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed, bringeth forth death. Mat. 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, theſis, falſe-witneſs, blaſphemies.

Q. How is *Original ſin* conveyed from our firſt Parents unto their poſterity ?

A. *Original ſin* is conveyed from our firſt Parents unto their

their posterity by natural generation, so as all that proceed (a) Psa. 51: 5. from them in that way, are conceived and born in sin z. Behold I was

guity; and in sin did my mother conceive me, Job. 14. 4. Who can bring a clean thing out of an unclean? not one, Job. 15. 14. What is man that he should be clean, and he that is born of a woman that he should be righteous? Job. 3. 6. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.

Q. What misery did the Fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God a, his displeasure and curse, so as we are (a) Gen. 3. 8— by nature children of wrath b, bond slaves to Satan c, 10—24. And justly liable to all punishments in this world, and that they heard the voice of the Lord God walking which is to come d.

ing in the Garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord, amongst the trees of the garden—V. 10] And he said I heard thy voice in the Garden, and I was afraid, because I was naked; and I hid my self—V. 14] So he drove out the man, and he placed at the East of the garden of Eden Cherubims and a flaming sword, which turned every way, to keep the way of the tree of life. (b) Eph. 2. 2, 3. Wherein in times past ye walked, according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience; amongst whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others. (c) 1 Tim. 2. 26. And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will. (d) Gen. 2. 17. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die. Lam. 3. 39. Wherefore doth a living man complain, a man for the punishment of his sins? Rom. 6. 23. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Mat. 25. 41.—46. Then shall he say also to them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels—V. 6. And these shall go away into everlasting punishment: but the righteous into life eternal. Jude v. 7. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Q. What are the punishments of sin in this world?

A. The punishments of sin in this world, are either inward, as blindness of mind e, a reprobate sense f, strong delusions g, (e) Eph. 4. 18. hardness of heart b, horour of conscience i, and vile darkness of understanding. Darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of his heart. (f) Rom. 1. 28. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, and to do those things which are not convenient. (g) 1 Thes. 2. 11. And for this cause God shall send them strong delusions, that they should believe a lie. (b) Rom. 2. 5. But after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgement of God. (i) Isai. 33. 14. The sinners in Zion are afraid, fearfulness hath surprized the hypocrites. Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? Gen. 4. 13. And Cain said unto the Lord, my punishment is greater than I can bear. Mat. 27. 4.—Saying, I have betrayed innocent blood; and they said, What is that to us? see thou to that. affecti.

(k) Rom. 1. 26. affections *k*, or outward, as the curse of God upon the creature for this cause cures for our sakes *l*, and all other evils that befall us in our God gave them up to vile bodies, names, estates, relations, and employments *m*, together with Death it self *n*.

even their women did change their natural use into that which is against nature. (l) Gen 3. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. (m) Deu. 28. 15. to the end. But if it shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his Commandments and his Statutes which I have commanded thee this day, that all these curses shall come upon thee, and overtake thee; Cursed shalt thou be in the City, and cursed shalt thou be in the Field: cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and of thy land, &c—(n) Rom. 6. 21—23. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death—V. 23. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

Q. What are the punishments of sin in the world to come?

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God,

(o) 2 Thes. 1. and most grievous torments in Soul and Body without intermission, in Hell fire, for ever o.
be punished

with everlasting destruction from the presence of the Lord, and the glory of his power. Mark 9 44—46—to go into Hell, where their worm dieth not, and the fire is not quenched. Luke 16. 24. And he cried and said, Father Abraham, have mercy upon me, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Q. Doth God leave all mankind to perish in the state of sin and misery?

A. God will not live all men to perish in the estate of sin,

(p) 1 Thes. 5. 9. and misery *p*, into which they fell by the breach of the first Covenant, commonly called the Covenant of works *q*, but of his meer love and mercy, delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace *r*.
our Lord Je-

sus Christ. (q) Gal. 3. 10, 12. For as many as are of the works of the Law, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them. V. 12] And the law is not of Faith, but the man that doth them shall live in them. (r) Tit. 3. 4, 5, 6, 7. But after that the kindness and love of God our Saviour, toward man appeared, V. 5. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and the renewing of the holy Ghost. V. 6.] Which he shed on us abundantly through Jesus Christ our Saviour. V. 7] That being justified by his grace, we should be made heirs according to the hope of eternal life. Gal. 3. 21. Is the Law then against the promises of God? God forbid; for if there had been a law given, which could have given life, verily righteousness should have been by the Law. Rom. 3. 20, 21, 22. Therefore by the deeds of the Law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. V. 21] But now the righteousness of God without the Law is manifested, being witnessed by the Law and by the Prophets. V. 22] Even the righteousness of God, which is by the Faith of Jesus Christ, unto all, and upon all them that believe, for there is no difference.

Q With whom was the Covenant of Grace made?

A. The Covenant of Grace was made with Christ, as the *(f) Gal. 3. 16.* second Adam, and in him, with all the elect as his seed *f.* Now to Abra-

ham and to his seed were the promises made, he saith not to seeds, as of many, but as of one, and to thy seed, which is Christ *Rom. 5. 15.* to the end. Of which before. *I/a. 53. 10, 11.* Yet it pleased our Lord to bruise him, he hath put him to grief, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand. *v. 11.* He shall see of the travail of his soul, and shall be satisfied, by his knowledge shall my righteous servant justify many, for he shall bear their iniquities.

Q. How is the grace of God manifested in the second Covenant?

A. The grace of God is manifested in the second Covenant, in that he freely provideth, and offereth to sinners a *(t) Gen. 3. 15.* Mediator *t.* and life and salvation by him *u*; and requiring *And I will put* faith as the condition to interest them in him ***, promiseth *enmity be-* and giveth his holy Spirit *x*, to all his elect to work in them *tween* and the wo- that faith *y*, with all other saving graces *z*, and to enable *man, and be-* them unto all holy obedience *a*, as the evidence of the truth *tween thy seed* of their faith *b*, and thankfulness to God *c*, and as the way *and her seed, is* which he hath appointed to salvation *d.* *shall bruise thy* *head, and thou* *shalt bruise his*

heel. *I/a. 42. 6.* I the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a Covenant of the people, for a light of the Gentiles. *Joh 6. 27.* Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed. *(u) 1 Joh 5. 11, 12.* And this is the record, that God hath given unto us eternal life, and this life is in his Son. *v. 12.* He that hath the Son, hath life; and he that hath not the Son, hath not life. ** Joh. 3. 16.* For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life. *Joh 1. 12.* But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name. *(x) Prov. 1. 23.* Behold I will pour out my spirit unto you, I will make known my words unto you. *(y) 2 Cor. 4. 13.* We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believe and therefore speak. *(z) Gal. 5. 22, 23.* But the fruit of the Spirit is, love, joy, peace, long-suffering gentleness, goodness, faith. *v. 22.* Meekness, temperance, against such there is no law. *(a) Eze. 36. 27.* And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. *(b) Jam. 2. 18, 22.* Yea a man may say, Thou hast faith, and I have works, shew me thy faith without thy works, and I will shew thee my faith by my works. *v. 22.* Seekest thou how faith wrought with his works, and by works was faith made perfect? *(c) 2 Cor. 5. 14, 15.* For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. *v. 15.* And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *(d) Eph. 2. 10.* For we are his workmanship created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them.

Q. Was the Covenant of Grace always administred after one and the same manner?

A. The Covenant of Grace was not alwayes administred (c) 2 Cor. 3. 6, after the same manner, but the administrations of it under the 7, 8, 9. Who al- Old Testament, were different from those under the New c. so hath made us able Ministers of the New Testament, not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life. v. 7.] But if the Ministration of death, written and ingraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away. v. 8.] How then shall not the ministration of the Spirit be rather glorious? v. 9. For if the ministration of condemnation be glorious, how much more doth the ministration of righteousness exceed in glory?

Q. How was the Covenant of Grace administred under the Old Testament.

(f) Rom. 15. 8. *A.* The Covenant of Grace was administred under the Old Testament, by Promises f, Prophecies g, Sacrifices h, Circumcision i, the Passover k, and other Types and Ordinances, which did all fore-signifie Christ then to come, and were for that time sufficient to build up the Ele& in faith in the promised Messiah l, by whom they then had full remission of sin; and eternal salvation m. promises made unto the Fathers. (g) *Act.* 3. 20, 24. And he shall send Jesus Christ which was preached unto you, yea, and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. (h) *Heb.* 10. 1. For the law having a shadow of good things to come, not the very image of the things, can never with those sacrifices which they offer year by year continually, make the comers thereunto perfect, (i) *Rom.* 4. 11. And he received the sign of Circumcision, a seal of the righteousness of faith which he had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them. also. (k) 1 Cor. 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our Passover is sacrificed for us. (l) *Heb.* 8. 9. and 10. Chapters. *Heb.* 11. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed, that they were strangers, and pilgrims on the earth. (m) *Gal.* 3. 7, 8, 9—14 Know ye therefore that they who are of faith are the children of Abraham. And the Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they who be of faith, are blessed with faithful Abraham. — v. 14.] That the blessing of Abraham might come on the Gentiles, through Jesus Christ; that we might receive the promise of the Spirit through faith.

Q. How is the Covenant of Grace administred under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same Covenant of Grace was and still is.

is to be administred in the preaching of the word *n*, and the administration of the Sacraments of Baptism *o*, and the Lords Supper *p*, in which Grace and salvation is held forth in more fullness, evidence, and efficacy, to all Nations *q*.

(*n*) *Mat. 16. 13.* And he said unto them, Go ye into all the world, and

preach the Gospel to every creature. (*o*) *Mat. 28. 19, 20.* Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you alwayes unto the end of the world. (*p*) *1 Cor. 11. 23, 24, 25.* For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night wherein he was betrayed took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body which was broken for you; *this do in remembrance of me.* After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: *this do ye as oft as ye drink it, in remembrance of me.* (*q*) *2 Cor. 3. 6.* to the end of the chapter. Who hath also made us able ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth but the Spirit giveth life. But if the ministration of death written and engraven in stones, was glorious, &c. — *Heb. 8. 6.* — *10. 11.* For finding fault with him, he saith, Beloved, the dayes come, saith the Lord, when I will make a new Covenant with the house of Israel, and Judah — *v. 10.*] For *this is the Covenant* that I will make with the house of Israel, after those dayes saith the Lord, I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people. *v. 11.*] And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest *Mat. 28. 19.* Go ye therefore and teach all nations, baptizing them in the name of, &c. —

Q. Who is the Mediator of the Covenant of Grace?

A. The only Mediator of the Covenant of Grace is the (*r*) *1 Tim. 2. 5.* Lord Jesus Christ *r*, who being the eternal Son of God, of one substance, and equal with the Father *s*, in the fullness of time became man *t*, and so was and continues to be God and Man in two intire distinct natures, and one person for ever *u*.

For there is one God, and one Mediator between God and man, the Man Christ Je-

sus (*s*) *Job. 1. 1. 14.* In the beginning was the word: and the word was with God, and the word was God — *v. 14.*] And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. *Job. 10. 30.* I and my father are one. *Phil. 2. 6.* Who being in the form of God, thought it no robbery to be equal with God. (*t*) *Gal. 4. 4.* But when the fullness of time was come, God sent forth his Son made of a woman, made under the Law. (*u*) *Luke 1. 35.* And the Angel answered and said unto her. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also *this holy thing which shall be born of thee, shall be called the Son of God.* *Rom. 9. 5.* Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen. *Col. 2. 9.* For in him dwelleth all the fulnesse of the Godhead bodily. *Heb. 7. 24, 25.* But this man, because he continueth ever, hath an unchangeable Priesthood. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

Q. How did Christ, being God, become Man?

A. Christ the Son of God became Man; by taking to him-

* *Joh. 1. 14.* himself a true body, and a reasonable soul *, being conceived by the power of the Holy Ghost, in the womb of the Virgin Marry, of her substance, and born of her x, yet without sin y.
 among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. *Mat. 26. 38.* Then saith he unto them, My soul is exceeding sorrowful even unto death : tarry ye here, and watch with me. (x) *Luk. 1. 27—31—35—42.* To a virgin espoused to a man whose name was Joseph, of the house of David, and the Virgins name was Mary. —V. 31] And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name, Jesus. —V. 35] And the Angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall over-shadow thee. Therefore also that holy thing, which shall be born of thee, shall be called the Son of God—V. 42] And [*Elizabeth*] spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. *Gal. 4. 4.* But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law. (y) *Heb. 4: 15.* For we have not an High Priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin. *Heb. 7. 26.* For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

Q. Why was it requisite that the Mediator should be God ?

(x) *Aff. 2. 24.* A. It was requisite that the Mediator should be God, that he might sustain and keep the humane nature from sinking under the infinite wrath of God, and the power of death, give worth and efficacy to his sufferings, obedience, & intercession, and so satisfy Gods justice b, looked the pains of death ; because it was not possible he should be holden of it. For David speaks concerning him, I foresaw the Lord alwayes before my face, for he is on my right hand, that I should not be moved. *Rom. 1. 4.* And declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead. Compared with *Rom. 4. 25.* Who was delivered for our offences, & was raised again for our justification. *Heb. 9. 14.* How much more shall the blood of Christ, who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God ? (a) *Aff. 20. 28.* Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. *Heb. 9. 14.* How much more shall the blood of Christ who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God ? *Heb. 7. 25, 26 27, 28.* Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. V. 26] For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens. V. 27] Who needeth not daily, as those high Priests, to offer up sacrifice, first for his own sins, and then for the peoples ; for this he did once when he offered up himself. V. 28] For the law maketh men High Priests which have infirmities, but the word of the oath which was since the law, maketh the Son who is consecrated for ever. (b) *Rom. 3. 24, 25, 26.* Being justified freely by his grace through the redemption that is in Jesus Christ. V. 25] Whom God hath set to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. V. 26] To declare, I say, at this time his righteousness ; that he might be just, and the justifier of him that believeth in Jesus,

procure his favour *c*, purchase a peculiar people *d*, give his Spirit to them *e*, conquer all their enemies *f*, and bring them to everlasting salvation *g*. (e) Eph. 1. 6. To the praise of the glory of his grace

wherein he hath made us accepted in the beloved. Mat. 3. 17. And lo a voice from heaven, saying this is my beloved Son in whom alone I am well pleased. (*d*) Tit. 2. 13. 14. Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (*e*) Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. (*f*) Luke 1. 68, 69—71—74. Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David— V. 71] That we should be saved from our enemies, and from the hand of all that hate us— V. 74] That he would grant unto us that we being delivered out of the hands of our enemies, might serve him without fear. (*g*) Heb. 5. 8 9 Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of everlasting salvation unto all that obey him. Heb. 9. 11. to the 16. But Christ being come a High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building. V. 12] Neither by the blood of Goats and Calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. V. 13] For if the blood of Bulls and Goats, and the ashes of an Heifer, sprinkling the unclean, sanctifies to the purifying of the flesh; V. 14] How much more shall the blood of Christ who through the eternal spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? V. 15] And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance.

Q Why was it requisite that the Mediator should be Man?

A. It was requisite that the Mediator should be Man, that he might advance our nature *b*, perform obedience to the law *i*, suffer, and make intercession for us in our nature *k*, have a fellow-feeling of our infirmities *l*, that we might receive the adoption of sons *m*, and have comfort, and access with boldness unto the throne of grace *n*.

(*b*) Heb. 2. 16. For verily he took not on him the nature of Angels, but he took on him the seed

of Abraham. (*i*) Gal. 4. 4. But when the time was come, God sent forth his Son, made of a woman, made under the law. (*k*) Heb. 2. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil. Heb. 7. 24. 25. But this man because he continueth for ever, hath an unchangeable Priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (*l*) Heb. 4. 15. For we have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. (*m*) Gal. 4. 5. To redeem them that were under the Law, that we might receive the adoption of sons. (*n*) Heb. 4. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Q Why was it requisite that the Mediator should be God and Man in one person?

(o) Mat. 1. 21. *A.* It was requisite that the Mediator, who was to reconcile God and Man, should himself be both God and Man, and this shall bring forth in one person, that the proper works of each nature might be a Son, and thou accepted of God for us o, and relied on by us, as the works shalt call his of the whole person p.
name *Jesus*, for

he shall save his people from their sins. v. 23. Behold, a Virgin shall be with child, and shall bring forth a son, and they shall call his name *Emmanuel*, which being interpreted, is, *God with us.* Mat. 3. 17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Heb. 9. 14. How much more shall the blood of Christ, who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God. (p) 1 Pet. 2. 6. Wherefore it is contained in the Scripture, Behold I lay in Zion a choice corner-stone, elect and precious, and he that believeth on him shall not be confounded.

Q. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because he saveth his people (q) Mat. 1. 21. from their sins q.
And the shall bring forth a son, & thou shalt call his name Jesus; for he shall save his people from their sins

Q. Why was our Mediator called Christ?

(r) Job. 3. 34. *A.* Our Mediator was called Christ, because he was anointed with For he whom the Holy Ghost above measurer, & so set apart, & fully furnished with God hath sent, all authority & ability s, to execute the Offices of Prophet & Priest u, speaketh the words of God, for God giveth not the Spirit by measure unto him. Psal. 45. 7. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (s) John 6. 17. Labour not for the meat that perisheth, but for that meat which endureth to everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed. Mat. 28. 18, 19, 20. Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth; Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world, Amen. (r) Acts 3. 21, 22. Whom the heavens must receive until the times of restitution of all things, which God hath spoken of by the mouth of all his holy Prophets since the world began. For *Moses* truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. Luke 4. 18. — 21. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken in heart, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. — V. 21 And he began to say unto them, This day is this Scripture fulfilled in your ears. (u) Heb. 5. 5, 6, 7. So also Christ glorified not himself to be made an High-Priest, but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, thou art a Priest for ever after the order of *Melchisedek*; who in the days of his flesh, when he had offered up prayers and supplications with strong cries and tears, unto him that was able to save him from death, and was heard in that he feared. Heb. 4. 14, 15. Seeing then that we have a great High-Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High-Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

and

nd King of his Church*, in the estate both of his Humiliation * Psa. 2. 6. Yet
nd Exaltation. have I set my

oly hill of Zion, Mat. 21. 5. Tell ye the daughter of **Sion**, Behold thy King cometh un-
to thee, meek, and sitting upon an ass, and upon a colt the foal of an ass. **Isai.** 9. 6, 7.
Or unto us a child is born, unto us a Son is given, and the government shall be upon
his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God,
the everlasting Father, the Prince of peace. Of the increase of his Government and
peace there shall be no end, upon the throne of David and upon his Kingdom to order it,
and to establish it with judgement and with justice, from henceforth even for ever.
The zeal of the Lord of hosts will perform this. **Phil.** 2. 8, 9, 10, 11. And being found
in fashion as a man, he humbled himself and became obedient unto death, even the death
of the cross; wherefore God also hath highly exalted him, and given him a name which
is above every name: That at the name of Jesus every knee should bow, of things in
heaven, and things on earth, and things under the earth; and that every tongue should
confess, that Jesus Christ is Lord, to the Glory of God the Father.

Q. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet, in his reveal-
ing to the Church **x**, in all ages, by his Spirit and word **y**, in
diverse wayes of administration **z**, the whole will of God **a**, (**x**) **Joh.** 1. 18.
in all things concerning their edification, and salvation **b**. No man hath

seen God at a-
ny time, the only begotten Son which is in the bosom of the Father, he hath declared
him. (**y**) **1 Pet.** 1. 10, 11, 12. Of which salvation the Prophets have enquired, and search-
ed diligently, who prophesied of the grace that should come unto you. **V. 11**] Search-
ing what, and what manner of time the Spirit of Christ, which was in them did signifie,
when it testified before hand the sufferings of Christ, and the glory which should fol-
low. **V. 12**] Unto whom it was revealed, that not unto themselves, but unto us they
did minister the things which are now reported unto you, by them that have preached
the Gospel unto you, with the holy Ghost sent down from heaven, which things the
angels desire to look into. (**z**) **Heb.** 1. 1, 2. God who at sundry times and in diverse
manners spake in times past unto the Fathers by the Prophets, hath in these last dayes
spoken unto us by his Son, whom He hath appointed heir of all things, by whom also
he made the worlds. (**a**) **Joh.** 15. 15. Henceforth I call you not servants, for the servant
knoweth not what his Lord doth, but I have called you friends; for all things that I
have heard of my Father I have made known unto you. (**b**) **Act.** 20. 32. And now, Bre-
thren, I commend you to God, and to the word of his grace, which is able to build you
up, and to give you an inheritance among all them which are sanctified. **Eph.** 4. 0, 12, 13.
and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors,
and teachers. **V. 12**] For the perfecting of the Saints, for the work of the Ministry, for
the edifying of the body of Christ. **V. 13**] Till we all come in the unity of the Faith, and
of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature
of the fulness of Christ. **John** 20. 31. But these are written, that ye might believe
that Jesus is the Christ, the Son of God, and that believing you might have life through
his name.

Q. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest, in his
once offering himself a sacrifice without spot to
God:

(c) *Heb* 9. 14. God *c*, to be a reconciliation for the sins of his people *d*,
 28 How much and in making continual intercession for them *e*.
 more shall the
 blood of Christ, who through the eternal Spirit offered himself without spot to God,
 purge your conscience from dead works, to serve the living God. — V. 28.] So *Christ*
was once offered to bear the sins of many, and unto them that look for him shall he ap-
 pear the second time without sin unto salvation. (*d*) *Heb* 2. 17. Wherefore it behoved
 him in all things to be made like unto his brethren, that he might be a merciful and
 faithful High Priest in things pertaining to God, to make reconciliation for the sins of the
 people. (*e*) *Heb*. 7. 25. Wherefore he is able also to save them to the uttermost that
 come unto God by him, seeing he ever liveth to make intercession for them.

Q. How doth Christ execute the office of a King ?

(f) *Acts* 15. 14 *A.* Christ executeth the office of a King, in calling out of the
 15. 16. *Simon* world a people to himself *f*, and giving them officers *g*, Laws *h*, and
 hath declared Censures, by which he visibly governs them *i*, in bestowing saving
 how God at grace upon his Elect *k*, rewarding their obedience *l*, and correcting
 the first did them for their sins *m*, preserving and supporting them under all their
 visit the Gen-
 tiles, to take out of them a people for his name; and to this agree the words of the
 Prophets, as it is written, After this I will return, and build again the tabernacle of *Da-*
vid which is fallen down, and I will build again the ruines thereof, and I will set it up,
Isa. 55. 4, 5. Behold I have given him for a witness to the people, a leader and com-
 mander to the people. Behold thou shalt call a nation that thou knowest not, and for-
 eigners that knew not thee shall run unto thee, because of the Lord thy God, and for
 the holy One of Israel; for he hath glorified thee. *Gen*. 49. 10. The scepter shall not
 depart from Judah, nor a law-giver from between his feet, until *Shiloh* come; and unto
 him shall the gathering of the people be. *Psal*. 110. 3. Thy people shall be willing in the
 day of thy power, in the beauties of holiness, from the womb of the morning; thou hast
 the dew of thy youth. (*g*) *Eph*. 4. 11, 12. And he gave some Apostles, and some Pro-
 phets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the
 Saints, for the work of the Ministry, for the edifying of the body of Christ. *1 Cor*.
 12. 28. And God hath set some in the Church, first Apostles, secondarily Prophets, third-
 ly Teachers, after that Miracles, then gifts of healing, helps, governments, diversities of
 tongues. (*h*) *Isai*. 33. 22. For the Lord is our judge, the Lord is our Law-giver, the
 Lord is our King; he will save us. (*i*) *Mat*. 18. 17, 18. And if he shall neglect to hear
 them, tell it to the Church; but if he neglect to hear the Church, let him be unto thee
 as an heathen man, and a Publican. Verily I say unto you, Whatsoever ye shall bind on earth,
 as an heathen man, and a Publican. Verily I say unto you, Whatsoever ye shall bind on earth,
 shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.
1 Cor. 5. 4, 5. In the name of our Lord Jesus Christ, when ye are gathered together, and my
 spirit with the power of our Lord Jesus Christ, to deliver such an one unto Satan, for
 the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
 (*k*) *Acts* 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour,
 for to give repentance to Israel, and forgiveness of sins. (*l*) *Rev*. 22. 12. And behold I
 come quickly, and my reward is with me, to give every man according as his work shall
 be. *Rev*. 2. 10. Fear none of those things which thou shalt suffer; behold the Devil
 shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten
 days; but thou faithful unto death, and I will give thee a crown of life. (*m*) *Rev*. 3.
 19. As many as I love I rebuke and chasten; be zealous therefore and repent.

temptations

temptations and sufferings *n*, restraining and overcoming all their enemies *o*, and powerfully ordering all things for his own glory *p*, and their own good *q*, and also in taking vengeance on the rest who know not God, and obey not the Gospel *r*.

his love and in his Pity he redeemed them, and he bare them and carried them all the dayes of old. (o) 1 Cor 15.25. For he must reign till he hath put all his enemies under his feet. Psa. 110. throughout. The Lord said unto my Lord, Sit thou at my right hand, untill I have made thine enemies thy footstool, to the end. — (p) Rom. 14. 10, 11. But why dost thou judge thy brother, or why dost thou set at naught thy brother? We shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. (q) Rom. 8.28. We know that all things work together for good to them who love God, to them who are called according to his purpose. (r) 1 Thes. 1. 8, 9. In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Psa. 2. 8, 9. Ask of me and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of Iron, thou shalt dash them in pieces like a potter's vessel.

Q. What was the state of Christs humiliation?

A. The estate of Christs humiliation was, that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant in his Conception and Birth, Life, Death, and after his death untill his resurrection.

(f) Phil. 2. 6, 7, 8, Who being in the form of

God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the Cross. Luke 1. 31. And behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. 2 Cor. 8. 9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. Act 2. 24. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it.

Q. How did Christ humble himself in his Conception and Birth?

A. Christ humbled himself in his Conception, in that being from all eternity the Son of God, in the Bosom of the Father, he was pleased in the fulness of time to become the Son of Man, made of a Woman of low estate, and to be born of her, with divers Circum-

[c] *Joh. 1. 14-18.* stances of more then ordinary abasement &c.

And the Word

was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth—v. 18.] No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. *Gal. 4. 4.* But when the fulness of time was come, God sent forth his Son, made of a woman, made under the Law. *Luke 2. 7.* And she brought forth her first born Son, and wrapped him in swaddling-cloaths, and laid him in a manger, because there was no room for them in the Inn.

Q. How did Christ humble himself in his life ?

[u] *Gal. 4. 4.* A. Christ humbled himself in his life by subjecting himself to the Law *a*, which he perfectly fulfilled *, and by consenting himself of time with the indignities of the world *x*, temptations of Satan *y*, and was come, God infirmities in his flesh, whether common to the nature of man, sent forth his Son, made of a woman, made under the Law. * *Mat. 5. 17.* Think not that I am come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfill. *Rom 5. 19.* For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous. [x] *Psal. 22: 6.* But I am a worm, and no man, a reproach of men, and despised of the people. *Heb. 12. 2, 3.* Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. [y] *Mat. 4.* from v. 1. to v. 12. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the Devil, &c. — *Luk. 4. 13.* And when the Devil had ended all the temptation, he departed from him for a season. [z] *Heb. 2. 17, 18.* Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. *Heb. 4. 15.* For we have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *1sa. 52. 13, 14.* Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee, (his visage was so marred more then any man, and his form more then the sons of men.)

Q. How did Christ humble himself in his Death ?

[a] *Mat. 27. 4.* A. Christ humbled himself in his death, in that having saying, I have been betrayed by Judas *a*, forsaken by his Disciples *b*, scorned in that *c* and rejected by the World *c*, condemned by Pilate, and have betrayed the innocent blood; and they said, What is that to us? see thou to that. [b] *Mat. 26. 56.* But all this was done that the Scriptures of the Prophets might be fulfilled; then all the Disciples forsook him and fled. [c] *1sa. 53. 2, 3.* For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were, our faces from him, he was despised, and we esteemed him not.

tormented.

tormented by his Persecutors *d*, having also consisted with (4) *Mat.* 27. the terrors of death, and the powers of darkness, felt and from v. 16. to v. 50. Then released he Barabbas unto them, and when he had scourged

Jesus, he delivered him to be crucified, &c. — John 19. 34. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. (c) *Luke* 22. 44. And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground. *Mat.* 27. 46. And about the ninth hour Jesus cried with a loud voice, saying, *ELI ELI LAMA SABACHTHANI*, that is to say, My God, my God, why hast thou forsaken me? (f) *1st.* 53. 10. Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. (g) *Phil.* 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Heb.* 12. 2. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. *Gal.* 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, cursed is every one that hangeth on the tree.

Q. Wherein consisted Christs humiliation after his death?

A. Christs humiliation after his death, consisted in his being buried *b*, and continuing in the state of the dead, and under the power of death till the third day *i*, which hath been otherwise expressed in these words, *He descended into Hell*. (b) *1st.* Cor. 15. 3. 4. For I delivered unto you first of all that which I also

received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures. (i) *Psal.* 16. 10. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Compared with *Acts* 2. 24, 25, 26, 27. — 31. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. v. 25.] For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand that I should not be moved. — v. 26.] Therefore did my heart rejoice, and my tongue was glad, my flesh also shall rest in hope, v. 27.] Because thou wilt not leave my soul in the grave, nor wilt thou suffer thine holy one to see corruption. — v. 31.] He seeing this before, pake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. *Rom.* 6. 9. Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him. *Mat.* 12. 40. For as Jonas was three dayes and three nights in the whales belly, so shall the Son of man be three dayes and three nights in the heart of the earth.

Q. What was the estate of Christs exaltation?

A. The estate of Christs exaltation comprehendeth his (k) *1st.* Cor. 15. 4. resurrection *k*, Ascension *l*, sitting at the right hand of the And that he was buried, and at he rose again the third day, according to the Scripture. (l) *Mark.* 16. 19. So then after the Lord had spoken unto them, he was received up into heaven, & sat on the right hand of God,

(*m*) Eph. 1. Father *m*, and his coming again to judge the world *n*.

20. — Which

he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. (*n*) Act. 1. 11. — Who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken from you up into heaven, shall so come, in like manner as ye have seen him go into heaven. Act. 17. 31. Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. How was Christ exalted in his resurrection?

A. Christ was exalted in his resurrection, in that, not having seen corruption in death, of which it was not possible for him to be held *o*, and having the very same body in which he suffered, with the essential properties thereof *p*, but without mortality and other common infirmities belonging to this life, really united to his soul *q*, he rose again from the dead the third day, by his own power *r*; whereby he declared himself to be the Son of God *s*, to have satisfied divine justice *t*, to have vanquished death and him that had the power of it *u*, and to be Lord of quick and dead ***, all which he did as a publick person *x*, the head of his Church *y*, for their justification *z*, quickning my soul in hel, neither wilt thou suffer thine Holy One to see corruption. (*p*) Luk. 24. 39. Behold my hands and my feet, that it is I my self: handle me and see me, for a spirit hath not flesh and bones as ye see me have. (*q*) Rom. 6. 9. Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him. Rev. 1. 18. I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and death. (*r*) John. 10. 18. No man taketh it from me, but I lay it down of my self. I have power to lay it down, and I have power to take it again; this commandment have I received of my Father. (*s*) Rom. 1. 4. And declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead. (*t*) Rom. 8. 34. Who is he that condemneth? it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (*u*) Heb. 2. 14. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil. * Rom. 14. 9. For to this end Christ both died, and rose, and revived, that he might be Lord, both of the dead, and living. (*x*) 1 Cor. 15. 21, 22. For since by man came death, by man came also the resurrection of the dead, for as is Adam all die, so in Christ shall all be made alive. (*y*) Eph. 1. 20, 22, 23 Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. V. 22] And hath put all things under his feet, and gave him to be the head over all things to the Church; which is his body, the fulness of him that filleth all in all. Col. 1. 18. And he is the head of the body the Church who is the beginning, the first born from the dead, that in all things he might have the preeminence. (*z*) Rom. 4. 25. Who was delivered for our offences, and was raised again for our justification.

in grace *a*, support against enemies *b*, and to assure them of (a) Eph. 2. 1, 5, their resurrection from the dead at the last day *c*. 6. And you hath
he quickned,

who were dead in trespasses and sins—V. 5. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved.) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Col. 2. 12. Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. (b) 1 Cor. 15. 25, 26, 27. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet; but when he saith, all things are put under him, it is manifest that he is excepted who did put all things under him. (c) 1 Cor. 15. 20: But now is Christ risen from the dead, and become the first fruits of them that sleep.

Q. How was Christ exalted in his Ascension?

A. Christ was exalted in his Ascension, in that having after his resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God *d*, (d) *Act.* 1. 2, 3, and giving them commission to Preach the Gospel to all nations *e*, Until the day
in which he
was taken up, fourty days after his resurrection, he, in our nature, as our head *f*, after that he
through the
Holy Ghost
had given com-
mandments triumphing over enemies *g*, visibly went up into the highest heaven, there to receive gifts for men *h*, to raise up our affections thither *i*, and to prepare a place for us *k*, where himself is, and shall continue, till his second coming at the end of the world *l*.

unto the Apostles, whom he had chosen; To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them fourty days, and speaking of the things pertaining to the kingdom of God. (e) Mat. 28. 19, 20 Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway unto the end of the world. (f) *Heb.* 6. 20. *Whither the forerunner is for us entered, even Jesus, made an High-Priest for ever after the order of Melchisedeck.* (g) Eph 4. 8. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (h) *Acts* 1. 9, 10, 11. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly towards heaven, as he went up, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? the same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Eph. 4. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. Psal. 68. 18. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among them. [i] Col. 3. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections on things above, not on things on the earth. [k] John 14. 3 And if I go and prepare a place for you, I will come again and receive you unto my self, that where I am, there ye may be also. [l] *Act* 3. 21. Whom the heavens must receive, till the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began.

Q. How

Q. How is Christ exalted in his sitting at the right hand of God?

(m) *Phil. 2. 9.* *A.* Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favour with God the Father *m*, with all fulness of joy *n*, glory *o*, and power over all things *p* in heaven and earth *p*, and doth gather and defend his Church, and subdue their enemies, furnisheth his Ministers and people with gifts and graces *q*, and maketh intercession for them *r*.
 2. 28. Thou

hast made known to me the ways of life; Thou shalt make me full of joy with thy countenance. Compared with *Psal. 16. 11.* Thou wilt shew me the path of life; in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. (*o*) *Joh. 17. 5.* And now O Father, glorifie thou me, with thine own self, with the glory which I had with thee before the world was. (*p*) *Eph. 1. 22.* And hath put all things under his feet, and gave him to be the head over all things to the Church. *1 Pet. 3. 22.* Who is gone into heaven, and is on the right hand of God, Angels, and Authorities, and Powers being made subject unto him. (*q*) *Eph. 4. 10, 11, 12.* He that descended, is the same also that ascended up far above all heavens, that he might fill all things. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. *Psal. 110.* throughout. The Lord said unto my Lord, Sit thou at my right hand, till, &c.—to the end. (*r*) *Rom. 8. 34.* Who is he that condemneth? it is Christ that died; yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Q. How doth Christ make intercession?

(n) *Heb. 9. 12—24.* Neither by the blood of goats & calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.—V. 24. For Christ is not entered in the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us. (*t*) *Heb. 1. 3.* Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (*u*) *Joh. 3. 16.* For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life. *Joh. 17. 9.*—20—24. I pray for them, I pray not for the world, but for them which thou hast given me, for they are mine—V. 20. Neither pray I for these alone, but for them also that shall believe on me through their word—V. 24. Father I will that they also whom thou hast given me, may be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. (*) *Rom. 8. 33. 34.* Who shall lay any thing to the charge of Gods elect? it is God that justifies, Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

gs x, access with boldness to the throne of grace y, and ac-
ptance of their persons z, and services a.

(x) Rom. 5. 1.

2. Therefore

being justified

faith, we have peace with God, through our Lord Jesus Christ, by whom also we
ve access by faith into this grace wherein we stand, and rejoyce in hope of the glory
God. 1 Joh. 2. 1, 2. My little children these things write I unto you, that ye sin not.
ad if any man sin, we have an Advocate with the Father, Jesus Christ the righteous;
nd he is the propitiation for our sins, and not for ours only, but also for the sins of
e whole world. (y) Heb. 4. 16. Let us therefore come boldly unto the throne of grace, that
e may obtain mercy, and find grace to help in time of need. (z) Eph. 1. 6. To the
aise of the glory of his grace, wherein he hath made us acceptable in the beloved. (a)
Pet. 2. 5. Ye also as lively stones are built up a Spiritual house, an holy Priesthood, to
ffer up spiritual sacrifices acceptable to God by Jesus Christ.

*Q. How is Christ to be exalted in his coming again to judge
e world?*

A. Christ is to be exalted in his coming again to judge the
orld, in that he who was unjustly judged and condemned by
icked men b, shall come again at the last day in great power, c,
d in the full manifestation of his own glory, and of his Fa-
thers, with all his holy Angels d, with a shout, with the voice
the Archangel, and with the trumpet of God e, to judge
e world in righteousness f.

(b) Act. 3. 14.

15. But ye de-

nyed the holy

One, and the

just, and

desired a mur-

derer to be

granted un-

you, and killed the Prince of life, whom God hath raised from the dead; whereof
e are witnesses. (c) Mat. 24. 30. And then shall appear the sign of the Son of Man in
aven; and then shall all the tribes of the earth mourn, and they shall see the Son of
an coming in the clouds of heaven with power and great glory. (d) Luke 9. 26. For
soever shall be ashamed of me and of my words, of him shall the Son of man be a sha-
ed when he shall come in his own glory, and in his Fathers, and of the holy Angels.
it. 25. 31. When the Son of man shall come in his glory and all his holy Angels with
m, then shall he sit upon the throne of his glory. (e) 1 Thes. 4. 16. For the Lord him-
f shall descend from heaven with a shout, with the voice of the Arch Angel, and with
e trump of God, and the dead in Christ shall rise first. (f) Act. 17. 31. Because he
th appointed a day wherein he will judge the world in righteousness, by that man
om he hath ordained, whereof he hath given assurance unto all men, in that he
th raised him from the dead.

Q. What benefits hath Christ procured by his Mediation?

A. Christ by his Mediation hath procured Redemption g, (g) Heb. 9. 12.
th all other benefits of the Covenant of Grace h.

Neither by the

blood of goats

and calves, but by his own blood he entered in once into the holy place, having obtained
eternal redemption for us. (h) 2 Cor. 1. 20. For all the promises of God in him
e, yea, and in him, Amen, unto the Glory of God by us:

Q. How

Q. How do we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us i, which
(i) Job. 1. 11. is the work especially of God the Holy Ghost k.

12. He came

unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name. (k) Tit. 3. 5, 6. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.

Q. Who are made partakers of Redemption through Christ?

A. Redemption is certainly applyed and effectually communicated to all those for whom Christ hath purchased it l, who are in time by the Holy Ghost inabled to believe in Christ according to the Gospel m.

(l) Eph. 1. 13.

14. In whom ye also trusted

after that ye

heard the word of Truth, the Gospel of your salvation; in whom also after ye believed, ye were sealed with that holy spirit of promise. which is the earnest of our inheritance, untill the redemption of the purchased possession unto the praise of his glory. John 6. 37—39. All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out. — V. 29] And this is the Fathers will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John. 10. 15, 16. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. (m) Eph. 2. 8. For by grace ye are saved through faith, and that not of your selves, it is the gift of God. 2 Cor. 4. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speake.

Q. Can they who have never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

(n) Rom. 10.

14. How then

shall they call

on him in

whom they have not believed? & how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (o) 2 Thes. 1. 8, 9. In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. Eph. 1. 12. That at that time ye were without Christ, being aliens from the Common wealth of Israel, and strangers from the Covenant of Promise, having no hope, and without God in the world. Job. 1. 10. 11, 12. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his Name:

saved *p*, be they never so diligent to frame their lives according the light of nature *q*, or the Law of that Religion which they profess *r*, neither is there salvation in any other, but in Christ alone *s*, who is the Saviour only of his body the Church *t*.

(*p*) Job. 8:24. I said therefore unto you, that ye shall die in your sins; For if ye believe not that I am

He, ye shall die in your sins. *Mark* 16:16 He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. (*q*) 1 *Cor.* 1. 20, 21, 22, 23, 24. Where is the wise? where is the Scribe? where is the Disputer of this world? Hath not God made foolish the wisdom of this world? v. 21] For after that in the wisdom of God, the world through wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, v. 22] For the Jews require a sign, and the Greeks seek after wisdom. v. 23] But we preach Christ crucified, to the Jews a stumbling block, and unto the Greeks foolishness. v. 24] But unto them who are called, both Jews, and Greeks, Christ the power of God, and the wisdom of God. (*r*) *John* 4. 22. Ye worship ye know not what; we know what we worship, for salvation is of the Jews, *Rom.* 9. 31, 32. But *Israel* which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the Law, for they stumbled at that stumbling stone, *Phil.* 3 4, to 10. Though I might also have confidence in the flesh; if any other man thinketh that he hath whereof he might trust in the flesh, I more. v. 5] Circumcised the eighth day, of the stock of *Israel*, of the tribe of *Benjamin*, an Hebrew of Hebrews, as touching the law, a Pharisee. v. 6. Concerning zeal, persecuting the Church, touching the righteousness which is in the law, blameless. v. 7] But what things were a gain to me, those I counted loss for Christ. v. 8] Yea doubtless, and I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do account them but dung, that I may win Christ. v. 9] And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (*s*) *Act.* 4 12. Neither is there salvation in any other, for there is no other name under heaven given amongst men, whereby we must be saved. (*t*) *Eph.* 5. 23. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body.

Q. Are all they saved who hear the Gospel, and live in the Church?

A. All that hear the Gospel, and live in the visible Church, are not saved, but they only who are true members (*u*) *Joh.* 12. 38, 39, 40. That of the Church invisible *u*.

the saying of

Esaías the Prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? therefore they could not believe, because that *Esaías* said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. *Rom.* 9 6. Not as though the word of God hath taken none effect; for they are not all *Israel*, who are of *Israel*. *Mat.* 22. 14. For many are called, but few are chosen. *Mat.* 7. 21: Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven. *Rom.* 11 7. What then? *Israel* hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded;

Q. What is the visible Church?

(*) 1 *Cor.* 1. 2. *A.* The visible Church is a Society made up of all such as in all Unto the ages and places of the World do profess the true Religion *, and of Church of God their children x.

which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 *Cor.* 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. *Rom.* 15. 9, 10, 11, 12. And that the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. v. 10.] And again he saith, Rejoyce ye Gentiles with his people. v. 11. And again, Praise ye the Lord all ye Gentiles, and laud him all ye people. v. 12] And again *Esaias* saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. *Rev.* 7. 9. After this I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the lamb, clothed with white robes, and palms in their hands. *Psal.* 2. 8. Ask of me, and I shall give thee, the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Pf.* 22. 27, to 32. All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the earth shall worship before thee. v. 28] For the Kingdom is the Lords, and he is the Governour among the nations. v. 29] All they that be sat upon the earth shall eat and worship: all that go down to the dust shall bow before him, and none can keep alive his own soul. v. 30] A seed shall serve him, it shall be accounted to the Lord for a generation. v. 31] They shall come and shall declare his righteousness. *Psal.* 45. 17. I will make thy name to be remembered in all generations, therefore shall the people praise thee for ever and ever. *Mat.* 28. 19, 10. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway unto the end of the world, Amen. *Esa.* 59. 21. As for me this is my Covenant with them, saith the Lord, My spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever. (*) 1 *Cor.* 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your Children unclean, but now they are holy. *Ast.* 2. 39. For the Promise is to you and to your Children, and to all that are afar off, even as many as the Lord our God shall call. *Rom.* 11. 16. For if the first-fruits be holy, the lump is also holy, and if the root be holy, so are the branches. *Gen.* 17. 7. And I will establish my Covenant between me and thee, and thy seed after thee, in their generations for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.

Q. What are the special privileges of the visible Church?

A. The visible Church hath the priviledge of being under Gods special care and government y, of being protected And the Lord will create up- and preserved in all ages, notwithstanding the opposition on every dwelling place of Mount Sion, and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence. v. 6. And there shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm, and from rain. 1 *Tim.* 4. 10. For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

of all enemies *a*, and of enjoying the communion of Saints, the ordinary means of salvation *a*, offers of grace by Christ to all the members of it in the ministry of the Gospel, testifying that whosoever believes in him shall be saved *b*, and excluding none that will come unto him *c*.

(*a*) Psalm 117. throughout.
Not unto us O Lord, nor unto us, but — to the end. *Isai.* 31. 4.

5. For thus hath the Lord spoken unto me; like as the lion and the young lion roaring on his prey, when a multitude of Shepherds are called forth against him, he will not be afraid of their voice, nor abate himself for the noise of them; so shall the Lord of hosts come down to fight for mount Sion, and for the hill thereof, *v. 5*] As birds flying, so will the Lord of hosts defend Jerusalem, defending also, he will deliver it, and passing over, he will preserve it. *Zech.* 1. 2, 3, 4—8, 9. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege, both against Judah and Jerusalem *v. 3*] And in that day will I make Jerusalem a burthenous stone for all people; all that burthen themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it. *v. 4*. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the heule of Judah, and will smite every horse of the people with blindness — *v. 8*] In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them, at that day shall be as David, and the house of David shall be as God, as the Angel of the Lord before them. *v. 9*] And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. (*a*) *Act.* 2. 39—42. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call — *v. 42*.] And they continued stedfastly in the Apostles Doctrine, and in fellow-ship, and in breaking of bread, and in prayers. (*b*) Psalm 147. 19, 20. He sheweth his words unto Jacob, his statutes and his judgements unto Israel. He hath not dealt so with any nation, and as for his judgements, they have not known them; praise ye the Lord, *Rom.* 9. 4. Who are Israelites, to whom pertaineth the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises, *Eph.* 4. 11, 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ *Mar.* 16. 15, 16. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. (*c*) *Job.* 6. 37. All that the father giveth me shall come unto me, and him that cometh to me I will in no wise cast out.

Q. What is the invisible Church?

A. The invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head *d*. (*d*) *Eph.* 1. 10—22, 23. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him — *v. 22*] And hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all. *Job.* 10. 16. And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. *John* 11. 52. And not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.

Q. What special benefits do the members of the invisible Church enjoy by Christ?

A. the Members of the Invisible Church by Christ enjoy
(e) *Job.* 17. 21. Union and Communion with him in grace and glory e.

That they all

may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. *Eph.* 2. 5, 6. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved.) And hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus. *John* 17. 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world:

Q. What is that Union which the Elect have with Christ?

A. The Union which the Elect have with Christ, is the
(f) *Eph.* 1. 22. work of Gods grace f, whereby they are Spiritually and my-
And hath put tically, yet really and inseparably joyned to Christ, as their
all things un- head and husband g, which is done in their effectual Calling b
der his feet,
and gave him to be head over all things to the Church. *Eph.* 2. 6, 7, 8. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. V. 7
That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us in Christ Jesus. V. 8] For by grace are ye saved, through faith, and that not of your selves, it is the gift of God. (g) 1 *Cor.* 6. 17. But he that is joyned to the Lord is one Spirit. *John* 10. 28. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. *Eph.* 5. 23—30. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body—V. 30. For we are members of his body, of his flesh, and of his bones. (h) 1 *Pet.* 5. 10. But the God of all grace who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 *Cor.* 1. 9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Q. What is effectual Calling?

A. Effectual Calling is the work of Gods almighty
(i) *Joh.* 5. 25. power and grace i, whereby, out of his free and especial
Verily, verily love to his Elect, and from nothing in them moving him
I say unto
you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. *Eph.* 1. 18, 19, 20. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. V. 19. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand, in the heavenly places. 2 *Tim.* 1. 8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the Gospel, according to the power of God. V. 9] Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and grace which was given us in Christ Jesus before the world began.

thereunto

thereunto *k*, he doth in his accepted time invite and draw them to (*k*) *Ris* 3. 4, 5. Jesus Christ by his Word and Spirit *l*, savingly enlightning their But after that minds *m*, renewing and powerfully determining their wills *n*, so as the kindnesse they, although in themselves dead in sin, are hereby made willing and love of and able freely to answer his call, and to accept and imbrace the God our Savi- grace offered and conveyed therein *o*. our towards

man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Eph*. 2. 4. 5—7, 8, 9. But God who is rich in mercy, for his great love wherewith he loved us. *V*. 5.] Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved)—*V*. 7.] That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus *V*. 8.] For by grace ye are saved, through faith, and that not of your selves; it is the gift of God. *V*. 9.] Not of works, lest any man should boast. *Rom* 9. 11.] For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.—(*l*) *2 Cor*. 5: 20. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. Compared with *2 Cor*. 1. 2. We then as workers together with him, beseech you also that ye receive not the grace of God in vain; for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; Behold now is the accepted time, behold now is the day of salvation. *Job* 6 44. No man can come to me except the Father who hath sent me draw him; and I will raise him up at the last day. *2 Thes*. 2. 13, 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: Whereunto he hath called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. (*m*) *Acts* 26. 18. To open thine eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith which is in me. *1 Cor*. 2. 10.—12. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea even the deep things of God—*V*. 12. Now we have not received the spirit of the world, but the Spirit which is of God, that ye might know the things freely given us of God. (*n*) *Ezek*. 11. 19. I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and I will give them an heart of flesh, *Ezek*. 36. 26, 29. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. *V*. 19.] I will also save you from all your uncleannesses, and I will call for the corn and increase it, and lay no famine upon you *Job*. 6. 45. It is written in the Prophets, And they shall be all taught of God: every man therefore that hath heard and learned of the Father cometh unto me. (*o*) *Eph*. 2. 5. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved.) *Phil*. 2. 13. For it is God that worketh in you to will and to do of his good pleasure, *Deut*. 30. 6. And the Lord thy God will circumscribe thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayst live.

Q. Are the Elect effectually called?

A. All the Elect, and they only, are effectually called *p*, al. (*p*) *Acts*. 13. 48. though others may be, and often are, outwardly called by the And when the Ministry of the Word *q*, and have some common operati- Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. (*q*) *Mat*. 22. 14. For many are called, but few are chosen.

(r) *Mat* 7. 12. ons of the Spirit, who, for their wilful neglect and contempt of Many will say the grace offered to them, being justly left in their unbelief, do ne- unto me in ver truly come to Jesus Christ.

that day, Lord, Lord, Have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? *Mat* 13. 20, 21. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy received it: yet hath he no root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. *Heb* 6. 4, 5. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God, and the powers of the world to come; If they, &c. — (s) *Joh* 12. 38, 39, 40. That the saying of Esaias the Prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? *V*. 39] Therefore they could not believe; because that Esaias said again, *V*. 40] He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, and understand with their heart, and be converted, and I should heal them. *Act* 28. 25, 26, 27. And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Ghost by the Prophet Esaias unto our Fathers, saying, *V*. 26.] Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. *V*. 27.] For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. *Joh* 6. 64, 65. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. *V*. 65.] And he said, Therefore said I unto you, that no man can come unto me except it were given him of the Father. *Psal* 81. 11, 12. But my people would not hearken to my voice, and Israel would have none of me; so I gave them up to their own hearts lusts, and they walked in their own counsels.

Q. What is the Communion in Grace which the Members of the Invisible Church have with Christ?

A. The Communion in Grace, which the Members of the Invisible Church have with Christ, is, their partaking of the *(r)* *Rom* 8. 30. Moreover who virtue of his Mediation, in their Justification, Adoption, he did prede- Sanctification, and whatever else in this life manifests their Union with him.*

And whom he called, them he also justified, and whom he justified, them he also glorified, *(u)* *Eph* 1. 5. Having predestinated us to the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will. * *1 Cor* 1. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Q. What is Justification?

(x) *Rom* 3. *A.* Justification is an act of Gods free grace unto sinners x, in 22—24, 25. which he pardoneth all their sins, accepteth and accounteth Even the righteousness of God which is by faith of Jesus Christ, unto all, and upon all that believe; for there is no difference *V*. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ. *V*. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Rom* 4. 5. But to him that worketh not, but believeth on him that justifieth he ungodly, his faith is accounted for righteousness.

their persons righteous in his sight, not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by Faith alone.

the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation—V. 21] For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Rom. 3. 22. —24, 25—27, 28. Even the righteousness of God which is by the faith of Jesus Christ unto all, and upon all that believe; for there is no difference—V. 24] Being justified freely by his grace through the redemption that is in Jesus Christ. V. 25] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God—V. 27] Where is boasting then? it is excluded. By what law? Of works? Nay, but by the Law of Faith. V. 28] Therefore we conclude that a man is justified by faith, without the deeds of the Law. (2) Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost. Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. (a) Rom. 5. 17, 18, 19. Therefore if any man be in Christ he is a new creature, old things are past away, behold, all things are become new. V. 18] And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; V. 19] To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Rom. 4. 6, 7, 8. Even as David also describes the blessedness of the man unto whom God imputeth righteousness without works. V. 7] Saving, blessed are they whose iniquities are forgiven, and whose sins are covered. V. 8] Blessed is the man to whom the Lord will not impute sin. (b) Heb. 10. 43. To him give all the Prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Gal. 2. 16. Knowing that a man is not justified by the works of the law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. Phil. 3. 9—And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Q. How is Justification an Act of Gods free Grace?

A. Although Christ by his Obedience and Death, did make a proper, real, and full satisfaction to Gods Justice, in the behalf of them that are justified, yet, in as much as God accepteth the satisfaction from a Surety, which he hath demanded of them, did provide this Surety, his Son, while we were yet sinners, Christ died for us. V. 9] Much more being now justified by his blood, we shall be saved from wrath through him. V. 10] For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life—V. 19] For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.

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(d) 1 Tim. 2. own only Son *d*, imputing his righteousness to them *e*, and requiring nothing of them for their Justification, but Faith *f*, 5,6. For there is one God, which also is his gift *g*, their Justification is, to them, of free and one Mediator grace *h*.

God and men, the Man Christ Jesus. Who gave himself a ranfome for all, to be testified in due time. Heb. 10. 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Mar. 20. 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ranfome for many. Dan. 9. 24—26. Seventy weeks are determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesie, and to anoint the most Holy—V. 26] And after threescore and two weeks shall *Messiah* be cut off, but not for himself, and the people of the Prince that shall come, shall destroy the City and the Sanctuary, and the end thereof shall be with a flood, &c. Esa. 53. 4, 5, 6—10, 11, 12. Surely he hath born our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. V. 5] But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. V. 6] All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all—V. 10] Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hands. V. 11] He shall see of the travail of his soul, and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. V. 12] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors. Heb. 7. 22. By so much was Jesus made a Surety of a better Testament. Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. 1 Per. 1. 18, 19. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers. V. 19] But with the precious blood of Christ, as of a lamb without blemish, and without spot. (e) 2 Cor. 5. 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (f) Rom. 3. 24, 25. Being justified freely by his grace, through the redemption that is in Jesus Christ. V. 25] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. (g) Eph. 2. 8. For by grace are ye saved through faith, and that not of your selves, it is the gift of God. (h) Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

(i) Heb. 10. 39.

Q. What is justifying Faith?

But we are not of them who draw back to

A. Justifying Faith is a saving Grace *i*, wrought in the heart of a Sinner by the Spirit *k*, and word of perdition, but of them who believe to the saving of the soul. (k) 2. Cor. 4. 13. We having the same Spirit of Faith, according as it is written, I believed, and therefore have I spoken, we also believe and therefore speak. Eph. 1. 17, 18, 19. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom, and revelation in the knowledge of him. V. 18] The eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. V. 19] And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power. God,

God *L*, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition *m*, not only assenteth to the truth of the promise of the Gospel *n*, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin *o*, and for the accepting and accounting of his person righteous in the sight of God for salvation *p*.

(1) *Rom.* 10. 14. How then shall they call on him on whom they have not believed? and how shall they believe in him of whom they

have not heard? and how shall they hear without a preacher? (*m*) *Act.* 2. 37. Now when they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do to be saved? *Act.* 16. 30. And brought them out, and said, Sirs, What must we do to be saved? *Job.* 16. 8. 9. And when he is come he will convince the world of sin, and of righteousness, and of judgement. Of sin, because they believe not in me—*Rom.* 5. 6. For when we were yet without strength, in due time Christ died for the ungodly. *Eph.* 2. 1. And you hath he quickened who were dead in trespasses and sins. *Act.* 4. 12. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. (*n*) *Eph.* 1. 13. In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation, in whom also after ye believed ye were sealed with that holy Spirit of promise, (*o*) *Job.* 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *Act.* 16. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thine house. *Act.* 10. 43. To him give all the Prophets witness, that through his name, whosoever believeth in him shall receive remission of sins, (*p*) *Phil.* 3. 9. And be found in him, not having mine own righteousness which is by the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Act.* 15. 11. But we believe that through the grace of our Lord Jesus Christ, we shall be saved even as they.

Q. How doth faith justify a Sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it *q*, nor as if the grace of Faith, or any act thereof, were imputed to him for his justification *r*, but only as it is an Instrument, by which he receiveth and applieth Christ and his righteousness *s*.

(*q*) *Gal.* 3. 11. But that no man is justified by the law in the sight of God, is evi-

dent; for the just shall live by faith. *Rom.* 3. 28. Therefore we conclude that a man is justified by faith without the deeds of the law. (*r*) *Rom.* 4. 5. But to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Compared with *Rom.* 10. 10. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. (*s*) *Job.* 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *Phil.* 3. 9. And be found in him, not having mine own righteousness which is by the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Gal.* 2. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.

Q. What is Adoption?

(1) 1 Job. 3. 1. *A.* Adoption is an act of the free grace of God *t*, in and Behold *what* for his only Son Jesus Christ *u*, whereby all those that are justified are received into the number of his children ***, have his Name put upon them *z*, the Spirit of his Son given to them *y*, are under his fatherly care and dispensation *z*, admitted to all the liberties and priviledges of the sons of God, made the sons of heirs of all the promises, and fellow-heirs with Christ in glory *a*. God. (u) Eph.

1. 5. Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Gal. 4. 4, 5. But when the fullness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of Sons. * Job. 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (x) 2 Cor. 6. 18. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Rev. 3. 12. Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God, which is new Jerusalem that cometh down out of heaven from my God, and I will write upon him my new name. (y) Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (z) Psal. 103. 13. Like as a Father pitieth his children, so the Lord pitieth them that serve him. Prov. 14. 26. In the fear of the Lord is strong confidence, and his children shall have a place of refuge. Mat. 6. 32. For your heavenly Father knoweth that ye have need of all these things. (a) Heb. 6. 12; That ye be not slothful, but followers of them who through faith and patience inherit the promises. Rom. 8. 17. And if children then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.

Q. What is Sanctification?

A. Sanctification is a work of Gods grace, whereby they, whom God hath before the foundation of the world chosen to be holy, are in time, through the powerful operation of his Spirit *b*, applying the death and resurrection of Christ unto them *c*, renewed in their whole man after the Image of God *d*, having the seeds of Repentance unto life, and of all *for* the foundation of the world, that we should be holy, and without blame before him in love. 1 Cor. 6. 11. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. 2 Thes. 2. 13. But we are bound to give thanks to God alway for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth (c) Rom 6. 4, 5, 6. Therefore we are buried with him by Baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. v. 5] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. v. 6] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin (d) Eph. 4. 23, 24. And be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

other saving graces put into their hearts *e*, and those graces so stirred up, increased, and strengthened *f*, as that they more and more die into sin, and rise unto newness of life *g*. (c) *Act. 11. 18.*
When they
heard these
things they

held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. *(f) Job. 3. 9.* Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God. *(f) Jude. v. 10.* But ye beloved, building up your selves in your most holy faith, praying in the Holy Ghost. *Heb. 6. 11, 12.* And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end; *v. 12.* That ye be not slothful, but followers of them who through faith and patience inherit the promises. *Eph. 3. 16, 17, 18, 19.* That he should grant you, according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man. *v. 17* That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. *v. 18* may be able to comprehend with all Saints, what is the breadth and depth, and length, and height. *v. 19* And to know the love of Christ with passeth knowledge; that ye might be filled with all the fulness of God. *Col. 1. 10, 11.* That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *v. 11* Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness. *(g) Rom. 6. 4—6—14.* Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life. *v. 6* Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, *v. 14.* For sin shall not have dominion over you; for ye are not under the law, but under grace. *Gal. 5. 24.* And they that are Christs, have crucified the flesh, with the affections and lusts.

Q. VVhat is repentance unto life?

A. Repentance unto life, is a saving Grace *b*; wrought in the heart *(b) 2Tim. 2. 25.* of a sinner by the Spirit *i*, and word of God *k*, whereby out of the In meekness
fright and sense not only of the danger *l*, but also of the filthiness and instructing
those that op-
pose themselves, if God peradventure may give them repentance to the acknowledging of
the truth. *(i) Zech. 1. 10.* And I will pour upon the house of David, and upon the inhabitants
of Jerusalem, the Spirit of grace, and of supplications, and they shall look on me whom they
have pierced, and mourn for him as one mourneth for his only son, and shall be in bitterness
as one that is in bitterness for his first-born. *(k) Act. 11. 18.* — *20, 21.* When they heard these
things they held their peace, and glorified God, saying, Then hath God also to the Gentiles
granted repentance unto life. — *v. 20* And some of them were men of Cyprus, and Cyrene;
who when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.
v. 21 And the hand of the Lord was with them, and a great number believed and turned to
the Lord. *(l) Exek. 18. 28—30—32.* Because he considereth and turneth away from all his
transgressions that he hath committed, he shall surely live, he shall not die. — *v. 30* There-
fore I will judge you, O house of Israel, every one according to his wayes, saith the Lord
God. Repent and turn your selves from all your transgressions, so iniquity shall not be your
ruine. — *v. 32* For I have no pleasure in the death of him that dies, saith the Lord God:
wherefore turn your selves, and live ye. *Luke 15. 17, 18.* And when he came to himself, he said,
How many beard servants of my fathers have bread enough, and to spare, and I perish with
hunger? I will arise, and go to my father, and say unto him, father I have sinned against hea-
ven, and before thee. *Hos. 2. 6, 7.* Therefore behold I will hedge up thy way with thorns, and
make a wall, that the shall not find her path. *v. 7* And the shall follow after her lovers, but
shall not overtake them; and the shall seek them, but shall not find them, Then shall the
say, I will go and return to my first husband, for then was it better with me then now.

(m) Ezek. 36. odiousness of his sins *m*, and upon the apprehension of Gods mercy in 31. Then shall Christ to such as are penitent *n*, he so grieves for *o*, and hates his sins *p*, ye remember as that he turns from them all to God *q*, purposing and endeavouring your own evil constantly to walk with him in all the wayes of new obedience, and hence *r*.

your doings which were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations. Isa. 30. 22. Ye shall defile also the covering of thy graven images of silver, and the ornaments of thy molten images of gold; thou shalt cast them away as a menstruous cloth, thou shalt say unto it, get thee hence. (n) Joel. 2. 12, 13. Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting, and weeping, and mourning. V. 13.] And rent your heart and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. (o) Jer. 31. 18, 19. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: Turn thou me, and I shall be turned: thou art the Lord my God V. 19] Surely after that I was turned, I repented, and after that was instructed, I smote upon my thigh; I was ashamed, yea even confounded, because I did bear the reproach of my youth. (p) 2 Cor. 7. 11. For behold this self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge, in all things ye have approved your selves to be clear in this matter. (q) Acts 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance, among them that are sanctified by faith that is in me. Ezek. 14. 6. Therefore say unto the house of Israel, Thus saith the Lord God, Repent and turn your selves from your Idols, and turn away your faces from all your abominations. 1 Kin. 8. 47, 48. Yet if they shall bethink themselves in the land whither they were carried captives, and repent, & make supplication to thee in the land of them that carried them captives, saying, We have sinned and done perversely, we have committed wickedness: V. 48] And so return unto thee with all their heart, and with all their soul. — (r) Psal. 119. 6—58.—28. Then shall not I be ashamed, when I have respect unto all thy commandments. V. 58] I increased thy favour with my whole heart; be merciful unto me according to thy word—V. 28] My soul melteth for heaviness; strengthen thou me according unto thy word. Luke 1. 6. And they were both righteous before God, walking in all the commandments, and ordinances of the Lord, blameless; 2 King. 23. 25. And like unto him was there no King before him, that turned to the Lord with all his heart, and with all his soul; and with all his might, according to all the Law of Moses, neither after him arose there any like him.

Q. Wherein do Justification and Sanctification differ?

A. Although Sanctification be inseparably joyned with Justification *s*, yet they differ, in that God in Justification imputeth the righteousness of Christ *t*, in Sanctification his Spirit infuseth grace, and enableth to the exercise of it. (s) 1 Cor. 6. 11. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. 1. 30. But of him are ye in Christ Jesus; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. (t) Rom. 4. 6—8. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works—V. 8. Blessed is the man unto whom the Lord will not impute sin.

thereof

thereof *u*; in the former, sin is pardoned ***; in the other it is subdued *x*, the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation *y*, the other is neither equal in all *z*, nor in this life perfect in any *a*, but growing up to perfection *b*.

(*u*) Ezek. 36. 27. And I will put my spirit within you, and cause you to walk in my

statutes, and ye shall keep my judgements and do them. *** Rom. 3. 24, 25 Being justified freely by his grace, through the redemption that is in Jesus Christ. V. 25] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. (*x*) Rom 6. 6—14. Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin— V. 14. For sin shall not have dominion over you, for ye are not under the law, but under grace. (*y*) Rom 8. 33 34. Who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (*z*) 1 John 2. 12, 13, 14. I write unto you, little children, because your sins are forgiven you, for his names sake. V. 13] I write unto you, Fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. V. 14] I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Heb. 5. 12, 13, 14. For, when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat. V. 13] For every one that useth milk is unskilful in the word of righteousness, for he is a babe. V. 14] But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil. (*a*) 1 Joh. 1. 8.—10. And if we say, that we have no sin, we deceive ourselves, and the truth is not in us—V. 10] If we say that we have not sinned, we make him a lyer, and his word is not in us. (*b*) 2 Cor. 7. 1. Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh and spirit perfecting holiness in the fear of God. Phil. 3. 12, 13, 14. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus. V. 13.] Brethren, I count not my self to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. V. 14] I press toward the mark, for the price of the high calling of God in Christ Jesus.

Q. Whence ariseth the imperfection of Sanctification in believers? (*c*) Rom 7. 18.

A. The imperfection of Sanctification in believers, ariseth from —23. For the remnants of sin abiding in every part of them, and the perpetual know that in lustings of the flesh against the spirit, whereby they are often foiled me, that is, with temptations, and fall into many sins *c*, are hindered in all my flesh dwell-
 thing; for so will is present with me, but how to perform that which is good, I find not—V. 23] But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Mark 14. 66— to the end. And as Peter was beneath in the Palace, there cometh one of the maids of the High Priest, &c. —Gal. 2. 11, 12. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. V. 12] For before that certain came from James, he did eat with the Gentiles, but when they were come, he withdrew, and separated himself, fearing them who were of the circumcision.

(d) *Heb. 12. 1.* their spiritual services *d*, and their best works are imperfect Wherefore *se* and defiled in the sight of God *e*.
ing we also are

compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. (e) *Isai. 64. 6.* But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. *Exod. 28. 38.* And it shall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be alwayes upon his forehead, that they may be accepted before the Lord.

Q. May not true believers by reason of their imperfections; and the many temptations and sins they are overtaken with, fall away from the state of Grace?

A. True believers by reason of the unchangeable love of
(f) *Jer. 31. 3.* God *f*, and his decree and Covenant to give them perseverance *g*, their inseparable union with Christ *h*, his continual intercession for them *i*, and the spirit and seed of God abiding in them *k*, can neither totally nor finally fall away from the state of Grace *l*, but are kept by the power of God through Faith unto Salvation *m*.
The Lord hath appeared of old unto me, saying, *Yea, I have loved thee with an everlasting love,*

therefore with loving kindness have I drawn thee. (g) *2 Tim. 2. 19.* Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of Christ, depart from iniquity. *Heb. 13. 20, 21.* Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant. *V. 21.* Make you perfect in every good work, to do his will, working in you that which is well pleasing to his sight, through Jesus Christ, to whom be glory, &c. *2 Sam. 23. 5.* Although my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, although he make it not to grow. (h) *1 Cor. 1. 8, 9.* Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. *V. 9* God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord. (i) *Heb. 7. 25.* Wherefore he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them. *Luke 22. 32.* But I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren. (k) *1 Job 3. 9* Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God. *1 Job. 2. 27.* But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. (l) *Jer. 32. 40.* And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. *Joh. 10. 28.* I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. (m) *1 Pet. 1. 5.* Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Q. Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?

A. Such

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him *n*, may, without extraordinary revelation, by faith grounded upon the truth of Gods promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made *o*, and bearing witness with their spirits that they are the children of God *p*, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation *q*. (n) 1 John 2, 3. And hereby do we know that we know him, if we keep his commandments (o) 1 Cor.

2. 12. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God. 1 Job. 3. 14—18, 19—21—24. We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother, abideth in death—V. 18.] My little children, let us not love in word, nor in tongue, but indeed and in truth. V. 19 And hereby we know we are of the truth, and shall assure our hearts before him.—V. 21.] Beloved, if our heart condemn us not, then we have confidence towards God.—V. 24.] And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us. 1 Job. 14. 13—16. Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit—V. 16.] And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Heb 6. 11, 12. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end. V. 12.] That ye be not slothful, but followers of them who through faith and patience inherit the promises. (p) Rom. 8. 16. The Spirit it self beareth witness with our spirit, that we are the children of God. (q) 1 Job. 5. 13. These things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Q. Are all true believers at all times assured of their present being in the estate of grace; and that they shall be saved?

A. Assurance of grace and salvation not being of the essence of faith, true believers may wait long before they obtain it, and after the enjoyment thereof, may have it weakened and intermitted. In whom ye through manifold distempers, sins, temptations, and desertions *t*, yet after that ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed, ye were sealed with the holy Spirit of promise. (f) Isai. 50. 10 Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light, let him trust in the Lord, & stay upon his God. Psal. 88. throughout. O Lord God of my salvation, I have cried day and night, &c. (i) Psal. 77. 1. to the 12 verse. I cried unto thee with my voice, &c. Cant. 5. 2, 3.—6. I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. V. 3.] I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?—V. 6.] I opened to my beloved, but my beloved had withdrawn himself, and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer. Psal. 51. 8—12. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. V. 12. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Psal. 31. 22. For I said in my haste, I am cut off from before thine eyes; nevertheless thou hast heard the voice of my supplications when I cried unto thee; Psal. 22. 1. My God my God why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

(u) 1 Job. 3. 9. are they never left without such a presence and support of the whoſoever is Spirit of God, as keeps them from ſinking into utter deſpair u. born of God

dorh not commit ſin : for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God. Job 13. 15. Though he ſlay me, yet will I truſt in him ; but I will maintain mine own wayes before him. Pſal. 72. 15—23. If I ſay I will ſpeak thus, behold, I ſhould offend againſt the generation of thy children. V. 23.] Nevertheleſs I am continually with thee, thou haſt holden me by my right hand. Iſai. 54. 7, 8, 9, 10. For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. V. 8.] In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer—V. 9.] For this is as the waters of Noah unto me ; for as I have ſworn that the waters of Noah ſhall no more go over the earth, ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. V. 10.] For the mountains ſhall depart, and the hills ſhall be removed ; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on thee.

Q. What is the communion in glory which the members of the Inviſible Church have with Chriſt ?

(*) 2 Cor. 3. 18. *A.* The communion in glory which the members of the Inviſible Church have with Chriſt is, in this life *, immedi-
ately after death x, and at laſt perfected at the reſurrection y.
ding, as in a and day of Judgement y.
glaſs, the glory
of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord. (x) Luke 23. 43. And Jeſus ſaid unto him, Verily I ſay unto thee, This day ſhalt thou be with me in Paradiſe. (y) 1 Theſſ. 4. 17. Then we who are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhall we ever be with the Lord.

Q. What is the communion in Glory, with Chriſt, which the members of the Inviſible Church enjoy in this life ?

(?) Eph. 2. 5, 6. *A.* The members of the Inviſible Church have communi-
cated to them in this life, the firſt fruits of glory with Chriſt ;
Even when we as they are members of him their head, and ſo, in him, are
were dead in ſins, hath quickened us together
as an earneſt thereof, enjoy the ſenſe of Gods love a, peace of
with Chriſt (by grace ye are ſaved) ; And hath
conſcience, joy in the Holy Ghoſt, and hope of glory b : as, on
railed us up together, and made us ſit together in heavenly places in Chriſt Jeſus. (a) Rom 5. 5. And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the Holy Ghoſt which is given to us. Compared with 2 Cor. 1. 22. Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts. (b) Rom. 5. 1, 2. Therefore being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt. V. 2.] By whom alſo we have acceſs by faith into the grace wherein we ſtand, and rejoyce in hope of the glory of God. Rom. 14. 17. For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt.

the contrary sense of Gods revenging wrath, horror of conscience, and a fearful expectation of judgement, are to the wicked, the beginning of their torments which they shall endure after death *c*.

(*c*) *Gen. 4. 13.*
And Cain said
unto the Lord,

My punishment is greater then I can bear. Mat. 27. 4 — Saying, *I have sinned in that I have betrayed innocent blood.* And they said, *What is that to us? see thou to it. Heb. 10. 27* — But a certain fearful looking for of judgement, and fiery indignation, which shall devour the adversaries. *Rom. 2. 9.* Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also the Gentile. *Mark 9. 44.* Where their worm dieth not, and the fire is not quenched.

Q. shall all men die?

A. Death being threatned as the wages of sin *d*, it is appointed unto all men once to die *e*, for that all have sinned *f*.
(*d*) *Rom 6. 23.*
For the wages
of sin is death:
but the gift of God is eternal life through Jesus Christ our Lord. (*e*) *Heb. 9. 27.* And as it is appointed unto men once to die, but after this the judgement. (*f*) *Rom. 5. 12.* Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

Q. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting and curse of it *g*, so that, although they die, yet it is out of Gods love *h*, to free them perfectly from sin and misery *i*, and to make them capable of further communion with Christ in glory, which they then enter upon *k*.
(*g*) *1 Cor. 15. 26-55.* The
last enemy that
shall be destroyed is death—
v. 55.] O death

where is thy sting? &c. *Heb. 2. 15.* And deliver them who through fear of death, were all their lifetime subject to bondage. (*h*) *Isa. 57. 1, 2.* The righteous perisheth, and no man layes it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil, to come. v. 2.] He shall enter into peace, they shall rest in their beds, each one walking in his uprightness. *2 King. 12. 20.* Behold therefore I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. (*i*) *Rev. 14. 13.* And I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them. *Eph. 5. 27.* That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. (*k*) *Luke 23. 42.* And Jesus said unto him, Verily I say unto thee, This day shalt thou be with me in Paradise. *Phil. 1. 23.* For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.

A a

Q. What

Q. What is the Communion in Glory with Christ, which the members of the invisible Church enjoy immediately after death?

A. The communion in Glory with Christ, which the members of the invisible Church enjoy immediately after death,

(1) Heb. 12. 23. is, in that their souls are then made perfect in holiness, L, and To the general assembly and Church of the first-born, which are received into the highest heavens m, where they behold the face of God in light and glory n, waiting for the full redemption of their bodies o, which even in death continue united to Christ, and rest in their graves as in their beds q; still written in the last day they be again united to their souls r: whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day s.

perfect. (m) 2

Cor. 5. 1. 6—8. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens — v. 6.] Therefore we are always confident, knowing that while we are present in the body, we are absent from the Lord — v. 8.] We are confident, I say, and willing rather to be absent from the body, and present with the Lord. Phil. 1. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. Compared with Acts 3. 21. Whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his Prophets, since the world began. And with Eph. 4. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. (n) 1 John 3. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. 1 Cor. 13. 12. For now we see through a glass, darkly, but then face to face: now I know in part, but then I shall know even as also I am known, (o) Rom. 8. 23. And not only they, but our selves also, who have the first fruits of the Spirit, even we our selves, groan within our selves, waiting for the Adoption, to wit, the Redemption of our body. Psal. 16. 9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. (p) 1 Thes. 4. 14. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. (q) Isa. 57. 2. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness. (r) Job 19. 26, 27. And though after my skin, worms destroy this body, yet in my flesh shall I see God. v. 27.] Whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me. (s) Luke 16. 23, 24. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. v. 24.] And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. Acts 1. 25. That he may take part in this Ministry, and Apostleship, from which Judas by transgression fell, that he might go to his own place. Jude v. 6, 7. And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. v. 7.] Even as Sodom and Gomorrah, and the Cities round about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Q. What are we to believe concerning the Resurrection?

A. We

A. We are to believe that at the last day there shall be a general resurrection of the dead, both of the just and unjust, when they that are then found alive, shall in a moment be changed; and the self same bodies, of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ; the bodies of the just, by the Spirit of Christ, and by virtue of his resurrection, as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body*, and the bodies of the wicked shall be raised up in dishonour, by him, as an offended Judge x.

(1) *Acts 24. 15.*
And have hope towards God, which they themselves allow, that there shall be a resurrection of the dead, both of the

just, and unjust. (u) 1 *Cor. 15. 51, 52, 53.* Behold I shew you a mystery, we shall not all sleep, but we shall all be changed; v. 52] In a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed:) v. 53] For this corruptible must put on incorruption, and this mortal must put on immortality. 1 *Thess. 4. 15, 16, 17.* For thus we say unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not prevent them who are asleep. v. 16] For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. v. 17. Then we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. *Joh. 5. 28, 29.* Marvail not at this, for the hour is coming in the which all that are in the graves shall hear his voice. v. 29] And shall come forth, they that have done good, unto the resurrection of life, & they that have done evil, unto the resurrection of damnation. * 1 *Cor. 15. 21, 22, 24—42, 43, 44.* For since by man came death, by man came also the resurrection of the dead. v. 22] For as in Adam all die, even so in Christ shall all be made alive. v. 23] But every man in his own order, Christ the first fruits; afterwards they that are Christs at his coming—v. 42] So also in the resurrection of the dead, it is sown in corruption, it is raised in incorruption. v. 43] It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power; v. 44] It is sown a natural body, it is raised a spiritual body. *Phil. 3. 21.* Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself. (*) *Joh. 5. 27, 28, 29.* And hath given him authority to execute judgement also, because he is the son of man, v. 28] Marvail not at this, for the hour is coming in which all that are in the graves, shall hear his voice. v. 29] And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation. *Mat. 25. 33.* And he shall set the sheep on his right hand, but the goats on the left.

Q. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the general and final judgement of Angels and men y, the day and
(y) 2 *Pet. 2. 4.*
For if God spared not the Angels that sinned; but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgement. *Jude v. 6, 7—14, 15.* And the Angels which kept not their first habitation, but left their own habitation; he hath reserved in everlasting chains under darkness, unto the judgement of the great day v. 7] Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire,—v. 4. And Enoch also, the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints. v. 15] To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken, against him. *Mat. 25. 46.* And those shall go away into everlasting punishment, but the righteous into life eternal.

hour whereof no man knoweth, that all may watch and pray,
(*1*) *Mat.* 24. 36 and be ever ready for the coming of the Lord *z*.

—42—44. But

of that day and hour knows no man, no not the Angels of heaven, but my Father only. —
V. 41.] Watch therefore, for ye know not the hour when your Lord doth come. — V. 44.]
Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh.
Luke 21. 35, 36. For as a snare shall it come on all them that dwell on the face of the whole
earth. v. 36.] Watch ye therefore and pray always, that ye may be accounted worthy to
escape all these things that shall come to pass, and to stand before the Son of man.

Q. What shall be done to the wicked at the day of Judgement?

A. At the day of Judgement the wicked shall be set on
(*a*) *Mat.* 25. 33 Christ's left hand *a*, and upon clear evidence, and full con-
And he shall viction of their own consciences *b*, shall have the fearful, but
set the sheep just sentence of condemnation pronounced against them *c*;
on his right hand, but the and thereupon shall be cast out from the favourable pre-
goats on the sence of God, and the glorious fellowship with Christ, his
left. (*b*) *Rom.* 2 Saints, and all his holy Angels, into hell, to be punished with
15, 16. Which unspeakable torments both of body and soul, with the Devil
shew the work and his Angels for ever *d*.
of the Law

written in their hearts, their consciences also bearing witness, and their thoughts the mean
while accusing, or excusing one another. V. 16.] In the day when he shall judge the secrets
of men, by Jesus Christ according to my Gospel. (*c*) *Mat.* 25. 41, 42, 43. Then shall he say
also to them on the left hand, depart from me ye cursed, into everlasting fire prepared for the
Devil and his Angels. v. 41.] For I was an hungred and ye gave me no meat, I was thirsty,
and ye gave me no drink, v. 43.] I was a stranger, and ye took me not in; naked, and ye
clothed me not; sick, and in prison, and ye visited me not, (*d*) *Luke* 16. 26. And besides all this
there is a great gulf fixed, so that they which would pass from hence to you, cannot, neither
can they pass to us, that would come from thence. 2 *Thess.* 1. 8, 9 In flaming fire, taking ven-
geance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ
v. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and
from the glory of his power.

Q. What shall be done to the righteous at the day of Judgement?

A. At the day of Judgement, the righteous being
(*e*) *1 Thes.* 4. 17 caught up to Christ in the clouds *e*, shall be set on hi
Then we which are alive and right hand, and there openly acknowledged, and acquit
remain, shall be
caught up together with them in the clouds, to meet the Lord in the air, and so shall we eve
be with the Lord,

ted

ted *f*; shall joyn with him in the judging of reprobate Angels and men *g*, and shall be received into heaven *h*; where they shall be fully and for ever freed from all sin and misery *i*, filled with unconceivable joyes *k*, made perfectly holy and happy both in body and soul, in the company of innumerable Saints, and holy Angles *l*, but especially in the immediat vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity *m*; and this is the perfect and full communion which the members of the invisible Church shall enjoy with Christ in glory at the resurrection and day of Judgement.

(*f*) *Mat.* 25. 33: And he shall set the sheepon his right hand, but the goats on the left. *Mat.* 10. 32. Whosoever therefore shall confels me before men, him will I confels also before my Father which

is in heaven. (*g*) *1 Cor.* 6. 2. 3. Do ye not know that the Saints shall judge the world? And if the world, &c. — v. 3. Know ye not that we shall judge Angels? how much more then the things that pertain to this life? (*h*) *Mat.* 25. 34. — 46. Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world — V. 46.] And these shall go away into everlasting punishment, but the righteous into life eternal. (*i*) *Eph.* 5. 27. That he might present it to himself a glorious Church, not having spot or wrinkle, nor any such thing: but that it should be holy and without blemish. *Rev.* 14. 13. And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them. (*k*) *Psal.* 16. 11. Thou wilt shew me the path of life, in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. (*l*) *Heb.* 12. 22, 23. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels. V. 23.] To the general assembly of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect (*m*) *1 Joh.* 3. 2. Beloved, now are we the sons of God and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is. *1 Cor.* 13. 12. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know, even as I am known. *1 Thess.* 4. 17. 18. Then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord; V. 18.] Wherefore comfort one another with these words,

Having seen, what the Scriptures principally teach us to believe concerning God; it follows to consider, what they require as the duty of man.

Quest. *What is the duty that God requireth of man ?*

A. *The duty which God requireth of man, is,*

(n) Rom. 12. obedience to his revealed will n.

1, 2. I beseech

you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. V. 2] And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable and perfect will of God. Mic. 6. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. 1 Sam. 15. 22. And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord ? Behold, to obey, is better then sacrifice; and to hearken, then the fat of rams.

Q. *What did God at first reveal unto man as the rule of his obedience ?*

A. *The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, beside a special com-*

(o) Gen. 1. 26, mand, not to eat of the fruit of the tree of the knowledge of good and evil, was, the Moral Law o.

27. And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the face of the earth. V. 27] So God created man in his own image, in the image of God created he him, male and female created he them. Rom. 2. 14, 15. For when the Gentiles who have not the law, do by nature the things contained in the Law, these having not the Law, are a law unto themselves; V. 15. Which shew the works of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. Rom. 10. 5. For Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them. Gen. 2. 17. But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely die.

Q. *What is the Moral Law ?*

A. *The Moral Law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto,*
in

in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man *q*; promising life upon the fulfilling, and threatening death upon the breach of it *r*. (p) Deu. 5. 11
23,—31. 33.
And Moses call-
ed all Israel,
and said unto

them, Hear, O Israel, the Statutes and Judgements which I speak in your ears this day, that ye may hear them, and keep, and do them. V. 2] The Lord our God made a covenant with us in Horeb. V. 3] The Lord made not this covenant with our fathers, but with us, even us; who are all of us, alive here this day—V. 31.] But as for thee, stand thou here by me, and I will speak unto thee all the Commandments, and the Statutes, and the Judgements which thou shalt teach them, that they may do them in the land which I give them to possess it—V. 33] Ye shall walk in all the wayes which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your dayes in the land which ye shall possess. Luk. 10. 26, 27. What is written in the law? how readest thou? V. 27] And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. Gal. 3. 10. For as many are of the works of the Law are under the curse; For it is written, Cursed is every one that continueth not in all things contained in the book of the law to do them. 1 Thes. 5. 23. And the very God of peace sanctifie you wholly, And I pray God your whole Spirit, and soul and body, be preserved blameless untill the coming of our Lord Jesus Christ. (q) Luk. 1. 75. In holiness and righteousness before him all the dayes of our life: Act. 24. 16, And herein do I exercise my self, to have alwayes a conscience void of offence both towards God and towards men. (r) Ro. 10. 5. For Moses descibeth the righteousness which is of the Law, that the man which doth these things shall live by them. Gal. 3. 10—12. For as many as are of the works of the Law are under the curse; for it is written, Cursed is every one that continueth not in all thing that are written in the book of the Law to do them—V. 12] And the law is not of faith, but he man that doth them shall live in them.

Q. Is there any use of the Moral Law to man, since the fall?

A. Although no man, since the fall, can attain to righteousness and life by the Moral Law *s*, yet there is great use thereof. (r) Rom. 8. 3.
For what the
law could not do
for that it was
weak through
f, as well common to all men, as peculiar either to the unregenerate, or the regenerate *t*.

In the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned in the flesh. Gal. 2. 16. Knowing this, that a man is not justified by the works of the law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the law shall no flesh be justified. (r) 1 Tim. 1. 8. But we know that the law is good, if a man use it lawfully.

Q. Of what use is the Moral Law to all men?

A. The Moral Law is of use to all men, to inform them

(*) Lev. 11. 44, of the holy nature and will of God *a*, and of their duty, bindin
 55. For I am them to walk accordingly * ; to convince them of their disability
 the Lord your keep it, and of the sinful pollution of their nature, hearts and lives
 God, ye shall to humble them in sense of their sin and misery *y*. and thereby he
 therefore san- them to a clearer sight of the need they have of Christ *z*, and of th
 ctifie your perfection of his obedience *a*:
 selves and ye
 shall be holy,

for I am holy, neither shall ye defile yourselves, with any manner of creeping thi
 that creepeth upon the earth. V. 45] For I am the Lord that bringeth you up out
 the land of Egypt, to be your God, ye shall therefore be holy, for I am holy. Lev. 20.
 8. Sanctifie your selves therefore, and be ye holy : for I am the Lord your God, V. 8.
 And ye shall keep my Statutes, and do them : I am the Lord which sanctifie you. Rom.
 7. 12. Wherefore the Law is holy, and the commandment holy, just and good. * Mic.
 6. 8. He hath shewed thee, O man, what is good ; and what doth the Lord require
 thee, but to do justly, and to love mercy, and to walk humbly with thy God. Jam.
 10, 11. For whosoever shall keep the whole law, and yet offend in one point, he
 guilty of all. V. 11] For he that said, Do not commit adultery, said also, Do not ki
 Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of t
 Law. (x) Psal. 19. 11, 12. Moreover by them is thy servant warned, and in keeping
 them there is great reward. V. 12. Who can understand his errors ? cleanse thou
 from secret faults. Rom. 3. 20. Therefore by the deeds of the law shall no flesh be
 stified in his sight ; for by the Law is the knowledge of sin. Rom. 7. 7. What shall
 say then ? Is the law sin ? God forbid. Nay I had not known sin, but by the Law, fo
 had not known lust, except the law had said, Thou shalt not covet. (y) Rom. 3. 9—2
 What then ? are we better then they ? No, in no wise ; for we have before prov
 both Jews and Gentiles that they are all under sin. — V. 23. For all have sinned, a
 come short of the glory of God. (z) Gal. 3. 21, 22. Is the Law then against the prom
 of God ? God forbid, for if there had been a law given, which could have given life,
 rily righteousness should have been by the law. V. 22] But the Scripture hath cond
 ded all under sin, that the promise of faith by Jesus Christ might be given to them th
 believe. (a) Rom 10. 4 For Christ is the end of the Law, for righteousness to eve
 one that believeth.

*Q What particular use is there of the Moral law to unreg
 nerate men ?*

A. The Moral Law is of use to unregenerate men,
 (b) 1 Tim 1. 9, awaken their consciences to fly from wrath to come *b*, a
 10. Knowing to drive them to Christ *c*; or, upon their continuance in t
 this that the estate and way of sin, to leave them inexcusable *d*, and und
 Law is not
 made for a righteous man, but for the lawless, and disobedient, for the ungodly and
 ners, for unholy, and profane, for murderers of fathers, and murderers of mothe
 for man-slayers. V. 10] For whore-mongers, for them that defile themselves wi
 mankind, for men-stealers, for liars, for perjured persons, and if there be any oth
 thing that is contrary to sound doctrine. (c) Gal. 3. 24. Wherefore the Law was o
 School-Master to bring us unto Christ, that we might be justified by faith. (d) Rom.
 20 For the invisible things of him from the creation of the world are clearly seen, be
 understood by the things that are made, even his eternal power and God-head, for t
 they are without excuse. Compared with, Rom. 2. 15. Which shew the work of the L
 written in their hearts, their consciences also bearing witness, and their thought
 uren while accusing one another.

he curse thereof e.

(e) Gal. 3. 10.

For as many as

re of the works of the law, are under the curse : for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law, to do them.

Q. What special use is there of the Moral Law, to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the Moral Law as a Covenant of works *f*, so as thereby they are neither justified *g*, nor condemned *h*, yet beside the general uses thereof common to them with all men, it is of special use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good *i*; and hereby to provoke them to more thankfulness *k*, and to express the same in their greater care to conform themselves

(f) Rom. 6. 14.

For sin shall not have dominion over you; for ye are not under the law, but under

grace. Rom. 7. 4. 6. Wherefore

ye brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God—v. 6] But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. Gal. 4. 4, 5. But when the fulness of time was come, God sent forth his son made of a woman, made under the law. v. 5] To redeem them that were under the Law, that we might receive the adoption of sons. *g* Rom. 3. 20. Therefore by the deeds of the Law shall no flesh be justified in his sight, for by the law is the knowledge of sin. (h) Gal. 5. 23. Meekness, Temperance, against which there is no law. Rom. 8. 1. There is now therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. (i) Rom. 7. 24, 25. O wretched man that I am! who shall deliver me from this body of death? v. 25] I thank God through Jesus Christ our Lord, so then with the mind I myself serve the law of God, but with the flesh, the law of sin. Gal. 3. 13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, v. 14] That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. Rom. 8. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, v. 4] That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (k) Luk. 1. 68, 69—74, 75. Blessed be the Lord God of Israel, who hath visited and redeemed his people, v. 69] And hath raised up an horn of salvation for us in the house of his servant David—v. 74] That he would grant unto us that we being delivered out of the hand of our enemies, might serve him without fear, v. 75] In holiness and righteousness before him all the days of our life. Col. 1. 12, 13, 14. Giving thanks unto the father who hath made us meet to be partakers of the inheritance of the Saints in light, v. 13] Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son, v. 14] In whom we have redemption through his blood, even the forgiveness of sins,

B b

thereunto

(1) *Rom. 7. 22.* thereunto as the rule of their obedience *L.*

For I delight

in the law of God after the inward man. *Rom. 12. 2.* And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, that acceptable and perfect will of God. *Tit. 2. 11, 12, 13, 14.* For the grace of God that bringeth salvation hath appeared to all men. *v. 12* Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world. *v. 13* Looking for that blessed hope, and the glorious appearing of the great God, and our Lord Jesus Christ, *v. 14* Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people zealous of good works.

Q. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the Ten Commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone *m.* *4. And he wrote in the Tables according to the first writing, the ten Com-*

mandments, which the Lord spake unto you in the Mount, out of the midst of the fire, in the day of the assembly, and the Lord gave them unto me. *Exod. 34. 1, 2, 3, 4.* And the Lord said unto Moses, Hew thee two Tables of stone like unto the first, and I will write upon these Tables the words that were in the first Tables which thou brakest. *v. 2* And be ready in the morning and come up into mount Sinai, and present thyself there to me in the top of the mount. *v. 3* And no man shall come up with thee, &c. — *v. 4* And he hewed two Tables of stone like the first, and rose early in the morning, and went up into Mount Sinai, as the Lord had commanded him, and took in his hand the two Tables of stone. *(n)* *Mat. 22. 37, 38, 39, 40.* Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. *v. 38* This is that first and great Commandment. *v. 39* And the second is like unto it, Thou shalt love thy neighbour as thyself. *v. 40* On these two Commandments hang all the Law and the Prophets.

Q. What Rules are to be observed for the right understanding of the ten Commandments?

A. For the right understanding of the ten Commandments, these rules are to be observed.

1. That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto intire obedience, for ever, so as, to require the utmost perfection of every duty, and to for-
bid

id the least degree of every sin.

(o) Psal. 19. 7.

The law of the

Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple. *Yam. 2. 10.* For whosoever shall keep the whole law, and yet offend in one point, he is guilty. *Mat. 5. 21.* to the end. Ye have heard that it was said by them of old time, Thou shalt not kill—But I say—and so on to the end.

2. That it is spiritual, and so reacheth the Understanding,

Vill, Affections, and all other powers of the soul, as well as (p) *Rom. 7. 14.* For we know that the law is

spiritual, but I am carnal, sold under sin. *Deut. 6. 5.* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. Compared with *Mat. 22. 37, 38, 39.* Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. *v. 38* This is the first and great Commandment. *v. 39* And the second is like unto it, Thou shalt love thy neighbour as thy self. *Mat. 5. 21, 22*—*27, 28*—*36.* to the end. Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgement. *v. 22* But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement; and whosoever shall say to his brother, *Racha*, shall be in danger of the Council; but whosoever shall say, Thou fool, shall be in danger of hell-fire—*v. 27* Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery, But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart—*v. 36* Neither shalt thou swear by thine head, &c. to the end of the chapter.

3. That one and the same thing, in divers respects, is required or forbidden in several Commandments q.

(q) *Col. 3. 5.*

Mortifie there-

fore your members which are upon the earth, fornication, uncleanness, inordinate affection, wil concupiscence, and covetousness which is idolatry. *Amos. 8. 5.* Saying when will the New Moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat? making the Ephah small, and the Shekel great, and falsifying the ballances by deceit. *Prov. 1. 19* So are the ways of every one that is greedy of gain, which taketh away the life of the owners thereof. *1 Tim 6. 10.* For the love of money, is the root of all evil, which while some have coveted after, they have erred from the faith, & pierced themselves through with many sorrows.

4. That, as, where a duty is commanded, the contrary sin is

forbidden r, and where a sin is forbidden, the contrary duty (r) *Isa. 58. 13.*

If thou turn

away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honourable, and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words—*Deut. 6. 17.* Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. Compared with *Mat. 9. 10.*—And said unto him, All these things will I give thee, if thou wilt fall down and worship me. *v. 10* Then said Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Mat 15. 4, 5, 6.* For God commanded, saying, Honour thy father and thy mother, and he that curseth father or mother, let him die the death. *v. 5* But ye say, that whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me: And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

(f) Mat. 5. 21, is commanded f: so, where a promise is annexed, the contrary threatening is included ‡; and, where a threatening is annexed, the contrary promise is included u.

that it was said

by them of old time, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgement. V. 22] But I say unto you, whosoever is angry with his brother without a cause, shall be in danger of the judgement, and whosoever shall say to his brother, Racha, shall be in danger of the Council; but whosoever shall say, Thou fool, shall be in danger of Hell fire. V. 23] Therefore if thou bring thy gift to the Altar, and there remember that thy brother hath ought against thee, V. 24.] Leave there thy gift, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. V. 25] Agree with thine adversary while thou art in the way with him, lest, &c. Eph. 4. 28. Let him that stole, steal no more, but rather let him work with his hands the thing that is good, that he may have to give to him that needeth. (t) Exod. 20. 12. Honour thy father and mother, that thy days may be long in the land, which the Lord God giveth thee. Compared with Prov. 30. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valleys shall pick it out, and the young eagles shall eat it. (u) Jer. 18. 7, 8. At what instant I shall speak concerning a Nation or Kingdom, to pluck up, and to pull down, and to destroy it. V. 8] If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. Exod. 20. 7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Compared with Psal. 15. 1. —4. 5. Lord who shall abide in thy Tabernacle, and who shall dwell in thy holy Hill?—V. 4] In whose eyes a vile person is contemned, but he honoureth them that fear the Lord: he that sweareth to his own hurt and changeth not. V. 5] He that putteth not out his money to usury, nor—He that doth these things shall never be moved. And with Psal. 24. 4, 5. He that hath clean hands, and a pure heart, who hath not lift up his hands unto vanity, nor sworn deceitfully. V. 5] He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

* Job. 13. 7, 8.

5. That what God forbids, is at no time to be done *, what he commands, is alwayes our duty x, and yet every particular duty is wickedly for not to be done at all times y.

Will ye speak

God, and talk

deceitfully for him? V. 8] Will ye accept his person? will ye contend for God? Rom. 3. 8. And not rather, as we are slanderously reported, and as some affirm that we say, Let us do evil that good may come, whose damnation is just. Job. 36. 21 Take heed, regard not iniquity, for this hast thou chosen rather then affliction. Heb. 11. 25. Choosing rather to suffer affliction with the people of God; than to enjoy the pleasures of sin for a season. (x) Deu. 4. 8, 9. And what nation is there so great, that hath statutes and judgements so righteous as all this law which I set before you this day? V. 9] Only take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them thy sons, and thy sons sons. (y) Mat. 12. 7. But if ye had known what this meeneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

deceitfully for him? V. 8] Will ye accept his person? will ye contend for God? Rom. 3. 8. And not rather, as we are slanderously reported, and as some affirm that we say, Let us do evil that good may come, whose damnation is just. Job. 36. 21 Take heed, regard not iniquity, for this hast thou chosen rather then affliction. Heb. 11. 25. Choosing rather to suffer affliction with the people of God; than to enjoy the pleasures of sin for a season. (x) Deu. 4. 8, 9. And what nation is there so great, that hath statutes and judgements so righteous as all this law which I set before you this day? V. 9] Only take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them thy sons, and thy sons sons. (y) Mat. 12. 7. But if ye had known what this meeneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

6. That under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means

occa

occasions, and appearances thereof, and provocations thereunto \approx . (7) Mat. 5. 21, 22. 27, 28. See

(/) before V. 27] Ye have heard that it hath been said of old, Thou shalt not commit adultery : But I say unto you, whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Mat. 15. 4, 5, 6. For God commanded, saying, Honour the Father and thy mother; and he that curseth his father and his mother, let him die the death. V. 5] But ye say, that whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me, and honour not his father and his mother, he shall be free, thus have ye made the commandment of God of none effect by your tradition. Heb. 10. 24, 25. And let us consider one another to provoke unto love, and unto good works. V. 25] Not forsaking the assembling of our selves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. 1 Thet. 5. 22. Abstain from all appearance of evil. Jude. 23 And others save with fear, pulling them out of the fire, having even the garment, spotted by the flesh. Col. 3. 26. Let us not be desirous of vain glory, provoking one another, envying one another. Col. 3. 21. Fathers provoke not your children to anger, lest they be discouraged.

7. That what is forbidden or commanded to our selves, we are (a) Exod. 20. bound, according to our places to endeavour that it may be avoided or performed by others, according to the duty of their places a. 10 — But the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.— Lev. 19. 17. Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him, Gen. 18. 19. For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgement, that the Lord may bring upon Abraham that which he hath spoken of him. Josh. 24. 15. And if it seem evil to you to serve the Lord, chuse you this day whom ye will serve—but as for me and my house we will serve the Lord. Deu. 6. 6, 7. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. That, in what is commanded to others, we are bound according to our places and our callings to be helpful to them b, and to take heed of partaking with others in what is forbidden them c. (b) 2 Cor. 1:24 Not for that we have domination over your faith, but are helpers of your joy— (c) 1 Tim. 5. 22. Lay hands suddenly on no man, neither be partaker of other mens sins; keep thy self pure. Eph. 5. 11. And have no fellowship with the unprofitable works of darkness, but rather reprove them.

Q. What special things are we to consider in the ten Commandments?

A. We

A. We are to consider in the ten Commandments, the Preface, the substance of the Commandments themselves, and several reasons annexed to some of them, the more to enforce them.

Q. *What is the Preface to the Commandments ?*

A. The Preface to the Commandments is contained in these words [*I am the Lord thy God, which have brought thee* (d) *Exod. 10. 2.* *out of the land of Egypt, out of the house of bondage d;*] wherein God manifesteth his Sovereignty, as being Jehovah, the Eternal, Immutable, and Almighty God *e*, having his Being in and of himself *f*, and giving being to all his words *g*, and works *h*, and that he is a God in Covenant, as with Israel of old, so with all his people *i*, who as he brought them out of their bondage in Egypt, so he delivereth us from our Spiritual thralldom *k*; and that therefore we are bound to take him for our God alone, and to keep all his Commandments *l*.
(c) Isai. 44. 6. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts, *I am the first, and I am the last, and besides me there is no God.* (f) *Exod. 3. 14.* And God said unto Moses, *I AM THAT I AM*, and he said, Thus shalt thou say unto the children of Israel, *I AM* hath sent me unto you. (g) *Exod. 6. 3.* And I appeared unto Abraham, and Isaac, and Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them. (h) *Acts 17. 24—28.* God that made the world, and all things therein, seeing that he is Lord of heaven, and of earth, dwelleth not in temples made with hands. — V. 28. *For in him we live, and move, and have our being,* as certain also of your own Poets have said, *For we are all of his off-spring.* (i) *Gen. 17. 7.* And I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee. *Rom. 3. 29.* Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also. (k) *Luke 1. 74, 75.* That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear. V. 75.] In holiness and righteousness before him all the days of our life. (l) *Pet 1. 15, 16, 17, 18.* But as he who hath called you is holy, so be ye holy in all manner of conversation. V. 16] Because it is written, *Be ye holy, for I am holy.* V. 17.] And if ye call on the Father, who without respect of persons judgeth according to every mans work, *pass the time of your sojourning here in fear.* V. 18.] Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers. *Lev. 18. 30.* Therefore shall ye keep mine Ordinances, that ye commit not any of these abominable customs which were committed before you, that ye defile not your selves therein: I am the Lord your God. *Lev. 19. 37.* Therefore shall ye observe all my statutes, and all my judgments, and do them; I am the Lord.

Q. *What is the sum of the four Commandments, which contain our duty to God?*

A. The sum of the four Commandments containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with

with all our mind *m*.

(*m*) *Luk. 10. 17*

ing said unto him, *Thou shalt love the Lord thy God with all thy heart, and with all, &c.*

Q. Which is the first Commandment ?

A. The first Commandment is, Thou shalt have no other Gods before me n.

(*n*) *Exod. 20. 3*

Q. What are the duties required in the first Commandment ?

*A. The duties required in the first Commandment, are, the knowing and acknowledging of God to be the only true God, and our God o; & to worship and glorifie him accordingly p, by thinking q, meditating r, remembring s, highly esteeming t, honoring u, adoring *, choosing x, loving y, desiring z, fearing of him a, believing in him b, God of thy father, and serve him with a perfect heart, and with a willing mind ; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts ; if thou seek him, he will be found of thee ; but if thou forsake him, he will cast thee off for ever. *Deut. 26. 17.* Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgements, and to hearken unto his voice. *Esa. 43. 10.* Ye are my witnesses, saith the Lord, and my servant whom I have chosen ; that ye may know and believe me, and understand that I am he, before me there was no God formed, neither shall there be after me, *Jer. 14. 22.* Are there any among the vanities of the Gentiles that can cause rain ? or can the heavens give showers ? Art not thou he, O Lord our God ? therefore we will wait upon thee, for thou hast made all these things, (*p*) *Psal. 95. 6, 7.* O come let us worship and bow down, let us kneel before the Lord our Maker. *V. 7.* For he is our God, and we are the people of his pasture, and the sheep of his hands. *Mat. 4. 10.* Then said Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Psal. 29. 2.* Give unto the Lord the glory due unto his Name ; worship the Lord in the beauty of holiness. (*q*) *Mat. 3. 16.* Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and thought upon his name. (*r*) *Psal. 63. 6.* When I remember thee upon my bed, and meditate on thee in the night watch. (*s*) *Eccles. 12. 1.* Remember now thy Creator in the days of thy youth, &c. (*t*) *Psal. 71. 19.* Thy righteousness also, O God, is very high, who hast done great things, O God, who is like unto thee ? (*u*) *Mat. 1. 6.* A son honoureth his father, and a servant his master ; if then I be a father, where is mine honour, and if I be a master, where is my fear, saith the Lord of hosts, unto you, O Priests, that despise my name ? * *Isai. 45. 12.* I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. [*x*] *Jos. 24. 15 — 22.* And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the God which your fathers served, that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell ; but as for me and my house, we will serve the Lord — *V. 22.*] And *Joshua* said unto the people, Ye are witnesses against your selves, that ye have chosen the Lord to serve him ; and they said, we are witnesses. [*y*] *Deut. 6. 5.* And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. [*z*] *Psal. 73. 25.* Whom have I in heaven but thee ? and there is none upon earth that I desire besides thee. [*a*] *Isai. 8. 13.* Sanctifie the Lord of hosts himself, and let him be your fear, and let him be your dread. [*b*] *Exod. 14. 31.* And Israel saw the great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord and his servant *Moses*.*

trusting.

(c) Isa. 26. 4. trusting *c*, hoping *d*, delighting *e*, rejoycing in him *f*, being zealous for him *g*, calling upon him, giving all praise and Lord for ever, thanks *h*, and yielding all obedience and submission to him, for to the Lord Jehovah is with the whole man *i*, being carefull in all things to please everlasting him *k*, and sorrowful when in any thing he is offended *l*, and strength. (*d*) walking humbly with him *m*.

Pf. 130. 7. Let

Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption. (*e*) Psal. 37. 4. *Delight thy self also in the Lord, and he shall give thee the desires of thine heart.* (*f*) Psal. 32. 11. *Be glade in the Lord, and rejoyce ye righteous, and shout for joy all ye that are upright in heart.* (*g*) Rom. 12. 11. *Not slothful in business, fervent in spirit, serving the Lord.* Compared with Num. 25. 11. *Phineas the son of Eleazar the son of Aaron the Priest, hath turned my wrath away from the children of Israel (while he was zealous for my sake amongst them) that I consumed them not in my jealousy.* (*h*) Phil. 4. 6. *Be carefull for nothing, but in every thing, by prayer and supplication, with thanksgiving let your requests be made known unto God.* (*i*) Jer. 7. 23. *But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people, and walk ye in all the wayes that I have commanded you, that it may be well with you.* Jam. 4. 7. *Submit yourselves therefore to God, resist the Devil and he will flee from you.* (*k*) 1 Joh. 3. 22. *And whatsoever we ask we receive of him, because we keep his commandment, and do those things that are pleasing in his sight.* (*l*) Jer. 31. 18. *I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke, turn thou me, and I shall be turned, thou art the Lord my God.* Psal. 119. 135 *Rivers of waters run down mine eyes, because men keep not thy Law.* (*m*) Mich 6. 8. *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justice, and to love mercy, and to walk humbly with thy God?*

Q. What are the sins forbidden in the first Commandment?

A. The sins forbidden in the first Commandment, are, (*n*) Pf. 41. The fool hath said in his heart, There is no God—Eph. 2 for God, and our God *p*; the omission or neglect of any thing due to him required in this Commandment without Christ, being aliens from the Common wealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the world. (*o*) Jer. 2. 27 28. *Saying to a stock, thou art my father, and to a stone, Thou hast brought me forth; for they have turned their back upon me, and not their face; but in the time of their trouble they will say arise and save us.* V. 28 *But where are thy Gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble, for according to the number of thy Cities are thy Gods, O Judah.* Compared with 1 Thes. 1. 9. *For they themselves shew of us what manner of entering in we had unto you, and how ye returned to God from Idols, to serve the living and true God.* (*p*) Psal. 18. 11. *But my people would not hearken to my voice, Israel would have none of me.*

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ment, ignorance, forgetfulness, misapprehension, false opinions, (g) *Isa.* 43. 22; unworthy, and wicked thoughts of him, bold and curious searching into his secrets, all profaneness, hatred of God, self-love, self-seeking, & all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him O Jacob, but in whole or in part, vain credulity, unbelief, heresie, misbelief, weary of me, O Israel. v. 23] Thou hast not brought me the male cattel of thy burnt-offerings, neither hast thou honoured me with thy sacrifices—v. 24] Thou hast bought me no sweet cane with money, nor hast thou filled me with the fat of thy sacrifices, but hast made me to serve with thy sins, thou hast wearied me with thine iniquities. (r) *Jer.* 4. 22. For my people is foolish, they have not known me; they are foolish children, and have no understanding, they are wise to do evil, but to do good they have no knowledge. *Hos.* 4. 1 — 6. Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land—v. 6] My people are destroyed for lack of knowledge, because thou hast rejected knowledge, I also will reject thee, that thou shalt be no Priest to me, seeing thou hast forgotten the law of thy God, I also will forget thy children: (s) *Jer.* 2. 32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me dayes without number. (t) *Acts.* 17. 23 — 29. For as I passed by, and beheld your devotion, I found an Altar with this inscription, **TO THE UNKNOWN GOD**; whom therefore ye ignorantly worship; him I declare unto you—v. 29] For as much then, as we are the off-spring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art, or mans device. (u) *Isai.* 40. 18. To whom then will ye liken God, or what likeness will ye compare unto him? * *Psal.* 50. 21. These things hast thou done, and kept silence, thou thoughtest I was altogether such a one as thy self; but I will reprove thee, and set them in order before thine eyes. (x) *Deut.* 19. 29. Secret things belong unto the Lord our God; but those things that are revealed belong unto us, and to our children for ever, that we may do all the words of the law. (y) *Tit.* 1. 16. They profess they know God, but in works they deny him, being abominable, disobedient, and to every good work reprobate. *Heb.* 12. 16. Lest there be among you any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right. (z) *Rom.* 1. 30. Backbiters, haters of God, despightful, proud, boasters, &c. (a) *1 Tim.* 3. 2. For men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. (b) *Phil.* 2. 21. For all seek their own, not the things that are Jesus Christs. (c) *1 Job.* 2. 15, 16. Love not the world nor the things of the world. If any man love the world, the love of the Father is not in him. v. 16] For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world, *1 Sam.* 2. 29. Wherefore kick ye at my sacrifice, and at mine offering which I have commanded in my habitation, and honourest thy sons above me, to make your selves fat with the chiefest of all the offerings of Israel my people? *Col.* 3. 2. — 5. Set your affections on things above, not on things on the earth—v. 5] For though I am absent in the flesh, yet I am with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ. (d) *1 Job.* 4. 1. Beloved, believe not every spirit, but try the spirits, whether they be of God, because many false Prophets are gone out into the world. (e) *Heb.* 3. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. (f) *Gal.* 5. 20. Idolatry, Witchcraft, Hatred, Variance, emulation, Wrath, Strife, Seditions, Heresies. *Tit.* 3. 10. A man that is an heretick, after the first, and second admonition, reject. (g) *Act.* 26. 9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth;

(b) *Plal.* 78. distrust *b*, despair *i*, incorrigibleness *k*, insensibleness under judgement *l*, hardness of heart *m*, pride *n*, presumption *o*, carnal security *p*, they believed tempting of God *q*, using unlawful means *r*; and trusting in lawful not in God, means *s*, carnal delight & joyes *t*; corrupt, blind, and indiscreet zeal *u*, nor trusted in luke-warmness *x*, and deadness in the things of God *y*; estranging our his salvation, selves, and apostatizing from God *y*, praying, or giving any religious worship to Saints, Angels, or any other creatures *z*, all compacts, unto the Lord, *My punishment is greater than I can bear.* (k) *Jer.* 5. 3. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved, thou hast consumed them, but they have refused to receive correction, they have made their faces harder then a rock, they have refused to return. [l] *Isai* 42. 25. Therefore he hath poured upon him the fury of his anger, and the strength of battle; and it hath set him on fire round about yet he knew it not; and it burned him, yet he laid it not to heart. [m] *Rom.* 2. 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgement of God. [n] *Jer* 13. 15. Hear ye and give ear; b not proud; for the Lord hath spoken it. [o] *Psal* 19. 13. Keep back thy servant also from presumptuous sins, let them not have dominion over me, then shall I be upright & innocent from the great transgression. [p] *Zeph* 1. 12. And it shall come to pass at that time, that I will search Jerusalem with candle, and punish the men that are feasted on their lees, that say in their hearts, The Lord will not do good, neither will he do evil. [q] *Mat.* 4. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. [r] *Rom.* 3. 8. And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil that good may come, whose damnation is just. [s] *Jer* 17. 5. Thus saith the Lord, Cursed be the man that trusteth in man, and maketh his flesh his arm, and whose heart departeth from the Lord. (t) *2 Tim.* 3. 4. Traitors, heady, high minded, lovers of pleasure, more then lovers of God; (u) *Gal.* 4. 17. They zealously affect you, but not well, yea they would exclude you that ye might affect them. *Job.* 16. 2. — Yea the time cometh that whosoever killeth you, will think he doth God good service. *Rom.* 10. 2. For I bear them record that they have a zeal of God, but not according to knowledge. *Luk.* 9. 54. 55. And when his disciples James and John saw this, they said, Lord wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? v. 55. But he turned and rebuked them; and laid, Ye know not what manner of spirit ye are of. * *Rev.* 3. 16. So then because thou art luke warm, and neither cold, nor hot, I will spew thee out of my mouth. (x) *Rev.* 3. 1. And unto the Angel in the Church of Sardis, write, These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works that thou hast a name, that thou livest, and art dead. (y) *Ezek.* 14. 5. That I may take the house of Israel in their own heart, because they are all estranged from me through their Idols. *Isa* 1. 4. 5. Ah sinful Nation, a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone backward. v. 5. Why should ye be stricken any more? ye will revolt more and more, the whole head is sick, &c. (z) *Rom* 10. 13. 14. For whosoever shall call upon the name of the Lord shall be saved. v. 14. How then shall they call upon him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? *Hos* 4. 12. My people ask counsel at their stocks, and their staff declareth unto them; for the spirit of whoredomes hath caused them to erre, and they have gone a whoring from under their God. *Acts* 10. 25. 26. And as Peter was coming in Cornelius met him, and fell down at his feet, and worshipped him. v. 26. But Peter took him up saying, stand up, I myself also am a man. *Rev.* 9. 10. I fell at his feet to worship him, and he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus, is the Spirit of Prophecy. *Mat.* 4. 10. Then said Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Col.* 2. 18. Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. *Rom.* 1. 25. Who changed the truth of God into a lie, and worshipped, and served the creature more then the Creator, who is blessed for ever. Amen.

nd consulting with the devil *d*, and hearkening to his suggestion *b*, making men the Lords of our faith and Conscience *c*; slighting and despising God, and his commands *d*, resisting and grieving of his spirit *e*, discontent, and impatience at his dispensations, charging him foolishly for the evils he inflicts on us *f*; and ascribing the praise of any good we either are, have, or can do, to fortune *g*. Idols *h*, our selves *i*, or any other creature *k*.

(a) Lev. 20. 6. And the soul that turneth after such as have familiar spirits, and regards to go a whoring after

them, I will even set my face against that soul, and will cut him off from among his people, Sam. 28. 7.—11, Then said Saul to his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her; and his servant said unto him, Behold there is a woman that hath a familiar spirit at Endor—v. 11.] Then said the woman, whom shall I bring up unto thee? and he said, bring me up Samuel. Compared with 1 Chron. 10. 13, 14. So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not; also for asking counsel of one that had a familiar spirit to enquire of it, 14.] And enquired not of the Lord, therefore he slew him, &c. (b) Acts 5. 3. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land. (c) 1 Cor. 1. 24. Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand. Mat. 23. 9. And call no man your father upon earth; for one is your father which is in heaven. (d) Deut. 23. 15 But Jeshurun waxed fat and kicked; thou art waxed fat, thou art grown thick, and thou art covered with farness; then he forsook the God that made him, and lightly esteemed the rock of his salvation. 2 Sam. 12. 9. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, &c. Prov. 13. 13. Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded. (e) Acts 7. 51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Eph. 4. 30. And grieve not the holy spirit of God, whereby ye are sealed to the day of redemption. (f) Psal. 73. 2, 3—14, 15—22. But as for me, my tears were almost gone, my steps had well nigh slipped. v. 3.] For, I was envious at the foolish, when I saw the prosperity of the wicked—v. 13.] Verily I have cleansed my heart in vain, and washed mine hands in innocency. For all the day long have I been plagued and chastened every morning. v. 15. If I say I will speak thus, behold I should offend against the generation of thy children—v. 22.] So foolish was I, and ignorant; I was even as a beast before thee. Job 1, 22. In all this Job sinned not, nor charged God foolishly. (g) 1 Sam. 6. 7, 8, 9. Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, & bring the calves home from them. v. 8.] And take the Ark of the Lord, and lay it upon the cart, & put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof, and send it away that it may go. v. 9.] And see, if it goeth on by the way of his own coast to Bethshemesh, then he hath done us this great evil; but if not, then we shall know that it is not his hand that smote us, it was a chance that happened to us. (h) Dan. 5. 23. But hath lifted up thyself against the Lord of heaven, and they have brought the vessels of his house before thee; and thou, and thy Lords, thy wives and thy concubines have drunk wine in them, and thou hast praised the Gods of silver, of brass, iron, wood and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified? (i) Deut. 8. 17. And thou say in thy heart, my power, and the might of my hand hath gotten me this wealth. Dan. 4. 30. The King spake, and said, Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my Majesty. (k) Heb. 1. 16. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.

Q. What are we especially taught by these words [before me] in the first Commandment?

A. These words *before me*, or before my face, in the first Commandment, teach us, that God who seeth all things, takes special notice of, and is much displeased with the sin of having any other God; that so it may be an argument to dissuade from it, and to aggravate it, as a most impudent provocation; as also to perswade us to do, as in his sight, what ever we do in his service.

(1) Ezek. 8. 5. *Then said he unto me, Son of man,*

lift up thine eyes now the way towards the north; so I lift up mine eyes, and behold at the gate of the Altar, this image of Jealousie in the entry. And he said——*so on. Psa. 44. 20, 21.* But if we have forgotten the name of our God, or stretched out our hands to a strange God; shall not God search this out? for he knoweth the secrets of the heart. (m) 1 Chron. 28. 9. And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

Q. Which is the second Commandment?

A. The second Commandment is, [Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Command-

(n) Exod. 20. 4, 5, 6. *ments n.]*

Q. What are the duties required in the second Commandment?

A. The duties required in the second Commandment, are the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath appointed in his word, particularly, Prayer and Thanksgiving in the Name of Jesus Christ. (o) Deut. 32. 46, 47. *And he said unto thee, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do all the words of this law. V. 47.]* For it is not a vain thing for you; because it is your life, and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it. Mat. 28. 20. Teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway unto the end of the world. Acts 2. 42. And they continued stedfastly in the Apostles Doctrine, and fellowship, and in breaking of bread, and in prayer. 1 Tim. 6. 13, 14. I give thee charge in the sight of God, who quickeneth all things; and before Christ Jesus, who before Pontius Pilate witnessed a good confession, V. 14. That thou keep this Commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

of Christ *p*; the reading, preaching, and hearing of the word *q*; the *(p)* *Pbil.* 4. 6: administration and receiving of the Sacraments *r*; Church-govern- Be careful for ment and Discipline *s*; the Ministry and maintenance thereof *t*; re- nothing, but in ligious fasting *u*; swearing by the name of God ***; and vowing unto every thing by him *x*: As also the disapproving, detesting, opposing all false wor- prayer and sup- ship *y*; and, according to each ones place and calling, removing it, plication with thanksgiving,

let your requests be made known to God. *Eph.* 5. 20. Giving thanks always, for all things, unto God, and the Father, in the name of our Lord Jesus Christ. *(q)* *Deut.* 17. 18, 19. And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the Priests and Levites. *v.* 19] And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. *Acts* 15. 21. For *Moses* of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day. 2 *Tim.* 4. 2. *Preach the word, be instant, in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. Jam.* 1. 21, 22. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls, *v.* 22] But be ye doers of the word, and not hearers only, deceiving your own selves. *Act.* 10. 33. Immediately therefore I sent unto thee, and thou hast well done, that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. *(r)* *Mat.* 28. 19—Go ye therefore and teach all nations, baptizing them, &c.—*1 Cor.* 1. 12, 3. *10 v.* 30. For *I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread,— And so on, (s)* *Mat.* 18. 15, 16, 17. Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. *v.* 16] But if he will not hear, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. *v.* 17. And if he shall neglect to hear them, tell it to the Church, but if he will not hear the Church, let him be, &c. *Mat.* 16. 19. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, &c. whatsoever thou shalt loose on earth, shall be loosed in heaven, *1 Cor.* 5. the whole chap. *1 Cor.* 12. 28. And God hath set some in the Church; first, Apostles; secondarily, Prophets; thirdly, Teachers; after that Miracles; then gifts of healings, helps, governments, diversities of tongues. *(t)* *Eph.* 4. 11, 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, *v.* 12] For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. *1 Tim.* 5. 17, 18. Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word & doctrine. *v.* 18] For the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward. *1 Cor.* 9. 7. *10 v.* 15. Who goeth a warfare any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? — And so on to *v.* 15. *(u)* *Joel* 2. 12, 13. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and weeping, and mourning. *v.* 13] And rent your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, &c.— *1 Cor.* 7. 5. Defraud ye not one the other, except it be with consent for a time, that ye may give your selves to fasting & prayer, &c.—**Deut.* 6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. *(x)* *Isa.* 19. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, & shall do sacrifice and oblation, yea they shall vow a vow unto the Lord, and perform it. *Psa* 76. 12. Vow and pay unto the Lord your God; let all that are round about him, bring presents unto him that ought to be feared. *(y)* *Acts* 17. 16, 17. Now while Paul waited for them at Athens, his spirit was stirred in him when he saw all the city given to idolatry. *v.* 17] Therefore disputed he in the Synagogue with the Jews, &c.— *Psal.* 16. 4. Their sorrows shall be multiplied that hasten after another God; their drink-offerings of blood will not I offer, nor take up their names into my lips, and.

(z) *Deut. 7. 5.* and all monuments of Idolatry z.

But thus shall

ye deal with them, ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. *Isai. 30. 22.* Ye shall destroy also the covering of thy graven images of silver, and the ornament of thy molten image of gold; thou shalt cast them away as a menstruous cloth, thou shalt say unto it, Get thee hence.

Q. What are the sins forbidden in the second Commandment?

(a) *Num. 15. 39*

And it shall be unto you for a fringe, that ye may look upon it, and remember all the Commandments of the Lord, and do them, and that ye seek not after your own heart, and your own eyes, after which ye use to go a

whoring. (b) *Deut. 13. 6, 7, 8.* If thy brother the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers, V. 7.] Namely of the gods of the people which are round about thee, or far off from thee, from the one end of the earth to the other. V. 8.] Thou shalt not consent unto him, nor hearken unto him, nor shall thine eye pity him, nor shalt thou spare, nor shalt thou conceal him. (c) *Hef. 5. 11.* Ephraim is oppressed and broken, judgement, because he willingly walked after the Commandment. *Mic. 6. 16.* For the statutes of Omri are kept, and all the works of the house of Ahab; and ye walk in the counsels, that I should make thee a desolation, and the inhabitants thereof as hissing; therefore ye shall bear the reproach of my people. (d) *1 Kings 11. 33.* Because they have forsaken me, and worshipped Ashteroth the goddess of the Sidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes at judgements, as did David his father. (e) *Deut. 12. 30. 31, 32.* Take heed to thyself that thou be not snared by following them, after they be destroyed from before thee; and that thou enquire not after their gods, saying, how did these nations serve the gods? even so will I do likewise. V. 31.] Thou shalt not do so unto the Lord thy God for every abomination to the Lord which he hateth have they done unto their gods: for even their sons and their daughters have they burnt in the fire to their gods. V. 32. Whatsoever I command you, observe to do; thou shalt not add thereto, nor diminish from it. (f) *Deut. 13.* from ver. 6. to ver. 12. If thy brother the son of thy mother or, &c.—vide [b] *Zech. 13. 2, 3.* And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and I will also cause the Prophets, and the nuclear spirit to pass out of the land. V. 3.] And it shall come to pass that when any shall yet prophesie, then his father and mother that beget him shall say to him, Thou shalt not live: for thou speake

est lies in the name of the Lord ; and his father and his mother that begar him, shall thrust him through when he prophesieth. Rev. 2. 2. — 14, 15 — 20. I know thy works and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them who say they are all Apostles and are not, and hast found them liars.—V. 14] But I have a few things against thee, because thou hast there them that hold the doctrine of *Balaam*, who taught *Balak* to cast a stumbling block before the children of Israel, and to eat things sacrificed to Idols, and to commit fornication. V. 5] So hast thou also them that hold the doctrine of the *Nicolaitans*, which thing I hate.—V. 20.] Notwithstanding I have a few things against thee (the Church of *Ithyaira*) because thou sufferest that woman *Jezabel*, who calleth her self a Prophetess to teach, and to seduce my servants, to commit fornication, and to eat things sacrificed to Idols. Rev. 17. 12—16, 17. And the ten horns which thou sawest, are ten *Kings*, which have received no Kingdom as yet, but receive power as *Kings* one hour with the beast.—V. 16] And the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate, and naked, and eat her flesh, and burn her with fire. V. 17] For God hath put in their hearts to fulfill his will, and to agree, and give their Kingdom unto the beast, until the words of God shall be fulfilled. (g) Deu. 4. 15, 16, 17, 18, 19. Take ye therefore good heed unto your selves (for ye saw no manner of similitude unto the day that the Lord spake unto you in *Horeb*, out of the midst of the fire.) V. 16] Lest you corrupt your selves and make you a graven Image, &c. —V. 19] And lest thou lift up thine eyes unto heaven, and when thou seest the *Sun*, *Moon*, and *Stars*, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord God hath divided unto all nations under the whole heaven. Act. 17. 29. Forasmuch then as we are the off-spring of God, we ought not to think that the God-head is like to gold or silver, or stone graven by art and mans device. Rom. 1. 21, 22, 23—25. Because that when they knew God, they glorified him not as God, nor were they thankful, but became vain in their imaginations, and their foolish heart was darkned. V. 22] Putting off themselves wise, they became fools. V. 23] And changed the glory of the incorruptible God into an image made like to corruptible man, & to birds, and beasts, and creeping things —V. 25] Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. (h) Dan. 3. 18. But if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship thy golden Image which thou hast set up. Gal. 4. 8. Howbeit then when ye knew not God, ye did service unto them which by nature are no Gods (i). Exodus 22. 5—8. And when Aaron saw it, he built an Altar before it, and made proclamation, and said, To morrow is a feast to the Lord.—V. 8] They have turned aside quickly out of the way which I commanded them ; they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy Gods, O Israel, which have brought thee up out of the land of Egypt. (j). 1 Kings 18. 26—28. And they took the bullock, and dressed it, and called upon the name of *Baal*, from morning to noon, saying, O *Baal*, hear us ; but there was no voice, nor any that answered, and they leapt upon the Altar which was made.—V. 28] And they cried loud, and cut themselves with knives, &c.—[Isa. 65. 11. But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for the troop, that furnish the drink-offering unto the number. (m) Act. 17. 22. Then Paul stood in the midst of *Mars hill*, and said, Ye men of *Athens*. I perceive that in all things ye are too superstitious. Col. 2. 21. 22, 23. (Touch not, taste not, handle not. V. 22] Which all are to perish with the using) after the commandments, and decrees of men. V. 23] Which things have indeed a shew of wisdom in *Wall-worship*, and humility, and railing of the body, not in any honour to the satisfying of the flesh. (n) Mal. 1. 7, 8—14. Ye offer polluted bread upon mine Altar, and ye say, Where have we polluted thee ? In that ye say, The table of the Lord is contemptible. V. 8] And if ye offer the blind for a sacrifice, is it not evil ? and if the lame and sick, is it not evil ? Offer it now to thy Governour, will he be pleased with

with thee, or accept thy person, saith the Lord of hosts — V. 14.] But cursed be the deceiver, who hath in his flock a male; and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. (o) Deu. 4. 2. *Ye shall not add unto the word which I command you, nor shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.* (p) Psal. 106. 39. Thus were they defiled with their own works, and went a whoring with their own inventions. (q) Mat. 15. 9. But in vain do they worship me, teaching for doctrine the commandments of men. (r) 1 Pet. 1. 18. Forasmuch as ye know ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers. (s) Jer. 44. 17. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense to the Queen of Heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our Kings, and our Princes in the Citie of Judah, and in the streets of Jerusalem, for then we had plenty of victuals, and were well, and saw no evil. (r) Isa. 65. 3, 4, 5. A people that provoketh me to anger, continually to my face, that sacrificeth in gardens, and burns incense upon Altars of brick. V. 4] Which remain among the graves, and lodge in the mountains, which eat swines flesh, and broth of abominable things is in their vessels. v. 5] Which say, Stand by thyself, come not near me, for I am holier than thou; these are a smoke in my nose, a stink that burns all the day. Gal. 13, 14. For ye have heard of my conversation in times past in the Jews religion, how that beyond measure I persecuted the Church of God, and wasted it. V. 14] And profited in the Jews religion, above many equals in mine own nation, being exceedingly zealous of the traditions of my fathers. (u) 1 Sam. 15. 21. But the people (said Saul) took of the spoil, sheep, and oxen, the chief of those things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. * Act. 8. 18. And when Simon saw, that through the laying one of the Apostles hands, the Holy Ghost was given, he offered them money. (x) Rom. 2. 22. — Thou that abhorrest Idols, dost thou commit sacrilege? Mal. 3. 8. Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? in tithes and offerings. (y) Exo. 4. 24, 25. And it came to pass by the way in the Inn, that the Lord met him, and sought to kill him. V. 25] Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, &c. — (z) Mat. 22. 5. But they made light of it, and went their way, one to his farm, another to his merchandize. Mal. 1. 7—13. Ye offer polluted bread upon mine Altar, and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible — V. 13] Ye said also, Behold, what a weariness is it, and ye have snuffed at it, saith the Lord of hosts, and ye brought that which was torn, and the lame, and sick: should I accept this of your hand? saith the Lord. (a) Mat. 23. 13. But woe unto you Scribes and Pharisees, hypocrites; for ye shut up the Kingdom of heaven against men, for ye neither go in your selves, nor suffer them that are entering to go in: (b) Act. 13. 44, 45. And the next Sabbath day, came almost the whole City together to hear the word of God. V. 45] But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 1 Thes. 2. 15, 16. Who both killed the Lord Jesus, and their own Prophets, and have persecuted us, and they please not God, and are contrary to all men: V. 16] Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alwayes, for the wrath is come upon them to the uttermost.

Q. What are the Reasons annexed to the second Commandment, the more to enforce it ?

A. The Reasons annexed to the second Commandment, the more to enforce it, contained in these words [For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation, of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments c:] (c) Ex. 20. 5, 6, re, besides Gods sovereignty over us, and property in us d, his fervent zeal for his own worship e, and his revengeful indignation so shall the gainst all false worship, as being a spiritual whoredom f, ac- King greatly bounting the breakers of this Commandment such as hate him, desire thy and threatening to punish them unto divers generations g, and beauty, for he seeming the observers of it, such as love him, and keep his is thy Lord, Commandments, and promising mercy to them unto many gene- and worship tions h. thou him. Rev.

15. 3. 4. And they sing the song of Moses the servant of God, and the song of the lamb, saying, Great and marvellous are thy works, Lord God almighty, just and true are thy wayes, thou King of kings. v. 4] Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy, for all nations shall come, and worship before thee, for thy judgements are made manifest. (d) Exod. 34. 13, 14. But ye shall destroy their Altars, break their images, and cut down their groves. v. 14] For thou shalt worship no other God: for the Lord whose name is jealous, is a jealous God. (f) 1 Cor. 10. 20, 21, 22. But I say, that the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God; and I would not ye should have fellowship with Devils. v. 21] Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lords table, and the table of Devils. v. 22] Do we provoke the Lord to jealousy? are we stronger then he? Jer. 7. 18, 19, 20. The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the Queen of heaven, and to burn out drink-offerings to other gods, that they may provoke me to anger. v. 19] Do they provoke me to anger, saith the Lord? do they not provoke themselves to the confusion of their own faces? v. 20] Therefore thus saith the Lord God, Behold mine anger and fury shall be poured out upon this place, upon man, and beast, and the trees of the field, and the fruit of the pound, and it shall burn, and none shall quench it Ezek. 16. 26, 27. Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh, and hast increased thy whoredomes to provoke me to anger. v. 17] Behold therefore I have stretched out my hand over thee, &c. Deut. 32. 16, 17, 18, 19, 20. They provoked him to jealousy with strange Gods, with abominations provoked him to anger. v. 17] They sacrificed to Devils, not to God, to gods whom they knew not, to new gods, &c. v. 18] Of the rock that begat thee thou art unkindful, and hast forgotten God that formed thee. v. 19] And when the Lord saw it, he abhorred them, because of the provoking of his sons, and daughters. v. 20] And he said, I will delete my face from them; I will see what their end shall be, for they are a very froward generation, children in whom there is no faith. (g) Hos. 2. 3, 4. Plead with your mother, plead, she is not my wife, neither am I her husband; let her therefore put away her whoredomes out of her sight, and her adulteries from between her breasts. v. 3] Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry pond, and slay her with thirst. v. 4] And I will not have mercy upon her children, for they are the children of whoredomes. (h) Deut. 5. 29. O that there were such a heart in them, that they would fear me, and keep my Commandments alwayes, that it might be well with them and with their children for ever.

Q. Which is the third Commandment?

A. The third Commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*

(i) *Exod. 10. 7.* **Q. What is required in the third Commandment?**

A. The third Commandment requires, that the Name of God, his titles, attributes *k*, ordinances *l*, the word *m*, Sacraments *n*, prayer *o*, oaths *p*, vows *q*, lots *r*, his works *s*, and whatever else there is whereby he makes himself known, be honourably and reverently used in thought *t*, meditation *u*, word *x*, in heaven, hallowed be thy name. *Deut. 28. 58.* If thou wilt not observe to do all the words of this law, written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD. *Psal. 29. 2.* Give unto the Lord the glory due unto his name, &c. *Psal. 68. 4.* Sing unto God, sing praises unto his Name, extoll him that rideth upon the heavens, by his Name JAH, and rejoice before him. *Rev. 15. 3, 4.* See above in [d] (l) *Mal. 1. 14.* Cursed be the deceiver that hath in his flock a male, and offereth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. *Eccles. 5. 1.* Keep thy foot when thou goest to the house of God, and be more ready to hear, then to give the sacrifice of fools, for they consider not that they do evil. (m) *Psal. 138. 2.* I will worship towards thy holy Temple, and praise thy name for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy Name. (n) *1 Cor. 11. 24, 25*—28, 29. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me. v. 25] After the same manner also he took the cup, &c.—v. 28] But let a man examine himself, and so let him eat of this bread, and drink of this cup. v. 29] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. (o) *1 Tim. 2. 8.* I will therefore that men pray every where, lifting up holy hands without wrath, and doubting. (p) *Jer. 4. 2.* And thou shalt swear, the Lord liveth, in truth, in judgement, and in righteousness, and the nations shall bless themselves, in him shall they glory. (q) *Eccles. 5. 2*—4, 5, 6. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth, therefore let thy words be few—v. 4] When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed. v. 5] Better is it that thou shouldest not vow, then that thou shouldest vow, and not pay. v. 6] Suffer not thy mouth to cause thy flesh to sin; neither say thou before the Angel, that it was an error: Wherefore should God be angry at thy voice, and destroy the work of thine hand? (r) *Acts 1. 24, 26.* And they prayed, and said, Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen—v. 26] And they gave forth their lots, and the lot fell upon Matthias, and he was numbred with the eleven Apostles. (s) *Job. 36. 24.* Remember that thou magnifie his work, which men behold. (t) *Mal. 3. 16.* Then they that feared the Lord, spake often one to another: and the Lord hearkened, and heard it; and a book of remembrance was written before him, for them that feared the Lord, and thought upon his Name. (u) *Psal. 8.* throughout, O Lord, our Lord, how excellent is thy Name throughout the earth!—to the end. * *Col. 3. 17.* Whatsoever ye do, in word or in deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him, *Psal. 105. 2*—5. Sing unto him, sing Psalms unto him: talk ye of all his wondrous works—v. 5] Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

writing *x*, by an holy profession *y*, and answerable conversati-
on *z*, to the glory of God *a*, and the good of our selves *b*, and
others *c*.

(x) P/al. 102.
18. This shall be
written for the
generation to

some : and the people which shall be created shall praise the Lord. [c] 1 Pet. 3. 15. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Mic. 4. 5. For all people will walk every one in the name of his God : and we will walk in the name of our God for ever and ever. [d] Phil. 1. 27. Only let your conversation be as if ye were to see the Lord, &c. [e] 1 Cor. 10. 35. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. [f] Jer. 32. 39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. [g] 1 Pet. 2. 12. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation.

Q. What are the sins forbidden in the third commandment?

A. The sins forbidden in the third Commandment, are , the not using of Gods name as is required *d*, and the abuse of it, in an ignorant *e*, vain *f*, irreverent, profane *g*, superstitious *h*, or wicked mentioning or otherwise using his titles, attributes *i*, ordinances *k*, or works *l*; by blasphemy *m*, perjury *n*; all sinful cursing *o*, oaths *p*, vows *q*, and lots *r*, violating of our oaths, and vows, if lawful *s*, and fulfilling them, if of things unlawful *t*, murmuring and quarrelling *u*, curious prying into ***, and misapplying of Gods decrees *x*, and providences *y*, misinterpreting *z*, misapplying *a*, or any way perverting the word , or any part of it *b*, to profane jests *c*, curious or unprofitable questions, vain janglings, or the maintaining of false doctrines *d*, abusing it, the creatures, or any thing contained under the name of God, to charms *e*, or sinful lusts and practises *f*, the maligning *g*, scorning *h*, reviling *i*, or any ways opposing of Gods truth, race, and ways *k*, making profession of Religion in hypocrisy, for sinister ends *l*; being ashamed of it *m*, or a shame to it, by uncomfortable *n*, unwise *o*, unfruitful *p*, and offensive walkings *q*, or backsliding from it *r*.

23. For as I
 fied by and beheld your devotions, I found an Altar with this inscription, *To be unknown*
od; whom therefore ye ignorantly worship, him declare I unto you. [f] *Prov. 30.9.* Left I be
 ll, and deny thee, and say, Who is the Lord? or left I be poor, and steal, and *take the Name*
my God in vain. [g] *Mal. 1.6,7—12.* A son honoureth his father, and a servant his master.
 then I be a father, *where is mine honour?* and if I be a Master, *where is my fear,* [aith the Lord
 hosts, unto you, O Priests that despise my Name? and ye say, Wherein have we despised thy
 name? v.7] *Ye offer polluted bread upon mine Altar; and ye say, Wherein have we polluted*
ce? in that ye say, The Table of the Lord is contemptible.—*Mal. 3.14* *Ye have said, it is vain to*
ve God; and what profit is it, that we have kept his ordinances, and that we have walked
ournfully before the Lord of hosts? [b] *1 Sam. 4.3,4,5* And when the people were come
 to the camp, the Elders of Israel said, Wherefore hath the Lord smitten us to day before
 the Philistines? *Let us fetch the Ark of the Covenant of the Lord out of Shiloh unto us, that when*
cometh among us, it may save us out of the hand of our enemy. v.4] So the people sent to Shi-
 lo, to bring from hence the Ark of the covenant of the Lord of hosts, who dwelleth be-

tween the *Cherebims*; and the two sons of *Eli*, *Hophni* and *Phineas* were there with the Ark of the Covenant of God. V. 5] And when it came into the Camp, all Israel shouted with a great shout, so that the earth rang again. Jer. 7. 4—9, 10—14, 31. Trust ye not in lying words, saying, the Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are these—V. 9] Will ye steal, murder, and commit adultery, and swear falsely; and burn incense unto *Baal*; and walk after other Gods whom ye know not. V. 10] And come and stand before me in this house which is called by my Name, and say, we are delivered to do all these abominations. V. 14] Therefore will I do unto this house, which is called by my name wherein ye trust, & unto the place which I gave unto you, & to your fathers, as I have done to *Shiloh*—V. 31] And they have built the high places of *Tophet*, which is in the valley of the son of *Hinnom*, to burn their sons and daughters in the fire, which I commanded them not, neither came it into my heart. Col. 2. 20, 21, 22. Wherefore, If ye be dead with Christ from the rudiments of the World, why as though living in the world, are ye subject to ordinances? V. 21] (Touch not, taste not, handle not, V. 22] Which all are to perish with the using) after the Commandments and doctrines of men. (i) 2 Kings 18. 30.—35. Neither let *Hezekiah* make you trust in the Lord, saying; The Lord will surely deliver us, &c.—V. 35] Who are they, among all the gods of the Countries that have delivered their Country out of my hand, that the Lord should deliver *Jerusalem* out of my hand? Ex. 5. 2. And *Pharaoh* said, Who is the Lord, that I should obey his voice, to let Israel go, &c. —Ps. 139. 20. For they speak against thee wickedly, and thine enemies take thy name in vain. (k) Ps. 50. 16, 17. But unto the wicked he saith, What hast thou to do to declare my statutes? &c.—V. 17] Seeing thou hatest instruction, and castest my words behind thee. (l) Isa. 5. 12. And the harp, and the viol, the timbrel, and Pipe, and wine are in their feasts; but they regard not the work of the Lord, nor the operation of his hands. (m) 2 King. 19. 22. Whom hast thou reproached, and blasphemed, and against whom hast thou exalted thy power, and lifted up thine eyes on high, even against the Holy one of Israel. Lev. 24. 11. And the *Israelitish* woman's son blasphemed the Name of the Lord, and cursed, and they brought him unto *Moses*—(n) Zech. 5. 4. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name, &c.—Zech. 8. 17. And let none of you imagine evil in your hearts against your neighbour, and love no false oath; for all these are things that I hate saith the Lord. (o) 1 Sam. 17. 43—And the *Philistine* cursed David by his gods. 2 Sam. 16. 5—And *Shimei* the Son of *Gera* came forth, and cursed still as he came. (p) Jer. 5. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods, when I had fed them to the full, &c.—Jer. 23. 10. For the land is full of adulterers, for because of swearing, the land mourneth.—(q) Deu. 23. 18. Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God for any Vow: for even both these are an abomination to the Lord thy God. Act. 23. 32. And when it was day, certain of the Jews banded together, and bound themselves under a curse; saying that they would neither eat nor drink till they had killed *Paul*. (r) Est. 3. 7. In the fifth moneth (that is the moneth *Nisan*) in the twelfth year of King *Ahasuerus*, they cast *Pur*, that is the lot, before *Haman*, from day to day, and from moneth to moneth, to the twelfth moneth, that is the moneth *Adar*. Est. 9. 24. Because *Haman* had devised against the Jews to destroy them, and had cast *Pur*, &c.—Ps. 22. 18. They part my Garments among them, and cast lots upon my vesture. (s) Psal. 24. 4. He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. Eze. 17. 10 —18. 19. As I live saith the Lord God, surely in the place where the King dwelleth, that made him King, whose oath he despised, and whose Covenant he breaketh, even with him in the midst of *Babylon* he shall die—V. 18. 19.] Seeing he despiseth the oath, by breaking the Covenant, (when he had given his hand) and hath done all these things, he shall not escape. V. 19] Therefore thus saith the Lord God, As I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own head. (t) Mark. 6. 26. And the King

was exceeding sorry, yet for his oaths sake, &c.—1 Sam. 24. 22—33. 34. So, and more also do God unto the enemies of David, if I leave of all that pertain to him, by the morning light, &c.—V. 32] And David said to *Abigail*, blessed be the Lord God of Israel, who sent thee this day to me; &c. and so on to V. 35] (u) Rom. 9. 14—19, 20. What shall we say then? Is there unrighteousness with God? God forbid—V. 19] Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? V. 20.] Nay, but O man, who art thou that replyest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? * Deut. 29. 29. The secret things belong unto the Lord our God; but those things which are revealed belong unto us, & to our children for ever, &c.—(x) Rom. 3. 5—7. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? I speak as a man—V. 7] For if the wrath of God hath more abounded through my lie, unto his glory, why yet am I also judged as a sinner? Rom. 6. 1. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. (y) Ecc 8. 11. Because sentence against an evil work, is not executed speedily, therefore the heart of the sons of men, is fully set in them to do evil. Eccl 9. 3. This is an evil among all things that are done under the sun, that there is one event unto all, &c.—*Psal.* 39. I said, I will take heed to my ways, that I sin not with my tongue—throughout. (z) Mat. 5. from V. 21. To the end. Ye have heard that it was said by them of old time—(a) Eccl. 13. 22. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not remove from his wicked way, by promising him life. (b) 2 Pet. 3. 16. As also in all his Epistles, speaking in them of those things, in which are some things hard to be understood, which they that are unlearned wist, as they do also the other Scriptures, to their own destruction. Mat. 22. 24. to the 31st V. Saying, Master, Moses said, if a man die having no children, his brother shall marry his wife, and raise up seed to his brother; for there were with us seven brethren, and the first, &c.—V. 29] Jesus answered and said unto them, ye erre, not knowing the Scriptures nor the power of God; For in the Resurrection—(c) Mat. 22. 13. And behold joy and gladness, slaying of oxen, and killing of sheep, eating flesh, and drinking wine; let us eat and drink, for to morrow we shall die. Jer. 33. 34—36—38. As for the Prophet, and the Priests, and the people that shall say, The burden of the Lord, I will even punish that man and his house—V. 36] And the burden of the Lord shall ye mention no more; for every mans word shall be his burden, for ye have perverted the words of the living God—V. 38] But sith ye say, the burden of the Lord, and I have sent unto you, saying, ye shall not say, The burden of the Lord, therefore I will utterly forget and forsake you, &c.—(d) 1 Tim. 1. 4—6, 7. Neither give heed to fables, and endless genealogies, which minister Questions, rather then good edifying, which is in faith; so do—V. 6.] From which (faith) some having swerved, have turned aside unto vain-jangling. V. 7] Desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirm. 1 Tim. 6. 4, 5—20. He is proud, knowing nothing, but doing about questions and strifes of words, &c.—V. 5] Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is Godliness, from such withdraw thy self—V. 20. O *Timothy*, keep that which is committed to thy trust, avoiding profane, and vain babblings, and oppositions of science, falsely so called. 2 Tim. 2. 14. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Tit. 3. 9. Avoid foolish questions, and genealogies, &c.—(e) Deu. 18. 10, 11, 12, 13, 14. There shall not be found among you any one that maketh his son, or daughter pass through the fire, or that useth Divination, or an observer of times, or an incanter, or a witch, and so on to V. 15. Acts 19. 13. Then certain of the vagabond Jews, exorcists, took upon them to call over them who had evil spirits the Name of the Lord Jesus, saying, We adjure you by Jesus, whom *Paul* Preachd. (f) 2 Tim. 4. 3. 4. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap

to themselves Teachers, having itching ears : V. 4] And they shall turn away their ears from the truth, and shall be turned unto fables. Rom. 13. 13, 14. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. V. 14] But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lust thereof. 1 Kings 21. 9, 10. And she wrote in the letters, saying, Proclaim a Fast, and set *Naboth on high* among the people. V. 10] And set two men, sons of *Belial*, to bear witness against him, saying, Thou didst blaspheme God and the King ; and then carry him out and stone him that he may die. *Jude* v. 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. (g) Acts 13. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things that were spoken by *Paul*, contradicting and blaspheming. 1 Joh. 3. 12. *Not as Cain*, who was of that wicked one who slew his brother : and wherefore slew he him ? because his own works were evil, and his brothers righteous. (h) Psa. 1. 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 Pet. 3. 3. Knowing this first, that there shall come in the last dayes scoffers, walking after their own lusts. (i) 1 Pet. 4. 4. Wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you. (k) Acts 13. 45, 46—50. But when the Jews saw the multitudes, they were filled with envy, and spake against those things that were spoken by *Paul*, contradicting and blaspheming. V. 46] Then *Paul* and *Barnabas* waxed bold, and said, it was necessary that the word of God should first have been spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.—V. 50] But the Jews stirred up the devout and honourable women, and the chief men of the City, and raised persecution against *Paul* and *Barnabas*, and expelled them out of their coasts. Acts 4. 18. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. Act. 19. 9. But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them, and separated the Disciples. 1 Thes. 2. 16. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway : for the wrath is come upon them to the uttermost. Heb. 10. 29. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant where with he was sanctified an unholy thing, and done despite unto the Spirit of Grace ? (l) 2 Tim. 3. 5. Having a form of godliness ; but denying the power thereof ; from such turn away. Mat. 23. 14. Wo unto you Scribes and Pharisees hypocrites, for ye shut up the Kingdom of heaven against men ; ye neither go in your selves, nor suffer them that are entering to go in. Mat. 6. 1, 2,—5,—16. Take heed you do not your alms before men, to be seen of them ; otherwise you have your reward of your father which is in heaven. V. 2] Therefore when thou dost thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward—V. 5] And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men. Verily I say, &c.—V. 16] Moreover, when ye fast, be not as the Hypocrites, of a sad countenance ; for they disfigure their faces, that they may appear to men to fast. Verily I say unto you, they have their reward. (m) Mark 8. 38. Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his father with the holy Angels. (n) Psa. 73. 14, 15. For all the day long have I been plagued, and chastened every morning. V. 15] If I say, I will speak thus, behold I should offend against the generation of thy children.

(6) 1 Cor. 6. 5, 6. I speak to your shame. Is it so, that there is not a wise man amongst you? no, nor one that shall be able to judge between his brethren? V. 6] But brother goes to law with brother, and that before the unbelievers. Eph. 5. 15, 16, 17. See then that you walk circumspectly, not as fools, but as wise. V. 16] Redeeming the time, because the days are evil. V. 17.] Wherefore be not unwise, but understanding what the will of the Lord is. (p) Isai. 5. 4. What could have been done more to my vineyard, that I have not done to it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? 2 Per. 1. 8, 9. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. V. 9] But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. (q) Rom. 2. 23, 24. Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? V. 24] For the name of God is blasphemed among the Gentiles through you, as it is written. (r) Gal. 3. 1, - 3. O foolish Galatians, who have bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently seen forth, crucified among you? — V. 3.] Are ye so foolish? having begun in the spirit, are ye now made perfect in the flesh? Heb 6. 6. If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves afresh the Son of God, and put him to open shame.

Q. What Reasons are annexed to the third Commandment?

A. The Reasons annexed to the third Commandment in these words [The Lord thy God] and [For the Lord will not hold him guiltless that taketh his name in vain /,] are, (s) Exod. 20. 7. because he is the Lord and our God, and therefore his Name is not to be profaned, or any way abused by us; (r) Lev. 19. 12. especially, because he is so far from acquitting and sparing the transgressors of this Commandment, as that he will not suffer them to escape his righteous judgment; albeit many such escape the censures and punishment of thy God, I am the Lord. (u) Ezek. 36. 21, 22, 23. But I had pity for mine holy name, which the house of Israel had profaned among the heathen whither they were sent. V. 22] Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy names sake, which ye have profaned among the heathen whither ye went. V. 23] I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. Deut. 28. 58, 59. If then wilt not observe to do all the words of his Law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD. V. 59] Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance; and sore sicknesses, and of long continuance. Zech. 5. 2, 3, 4. And he said unto me, What seest thou? and I answered, I see a flying roll, the length thereof twenty cubits, and the breadth thereof thirty cubits. V. 3] Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off, as on this side according to it; and every one that sweareth shall be cut off, as on that side, according to it. V. 4] I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name.

(*) 1 Sam. 2. 12 ments of men *.

—17—22—24.

Now the sons of *Eli* were sons of Belial ; they knew not the Lord. — V. 17] Wherefore the sin of the young men was very great before the Lord ; for men abhorred the offering of the Lord. — V. 21] Now *Eli* was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the Tabernacle of the Congregation. — V. 24] Nay, my sons, for it is no good report that I hear, ye make the Lords people to transgress. Compared with 1 Sam. 3. 13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth ; because his sons made themselves vile, and he restrained them not.

Q. Which is the fourth Commandment ?

A. The fourth Commandment is, [Remember the Sabbath day to keep it holy: six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hal-

(*) Exod. 20. 8, loved it. x.]

9, 10, 11.

Q. What is required in the fourth Commandment ?

A. The fourth Commandment requireth of all men, the sanctifying, or keeping holy to God, such set time as he hath appointed in his Word; expressly one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, & so to continue to the end of the world ; which is the Christian Sabbath y, and in the New Testament called the Lords day z.

(y) Deut. 5. 12, 13, 14. Keep the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

(z) v. 13] Six days

shalt thou labour, and do all thy work. V. 14] But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, &c. — Gen. 2. 2, 3. And on the seventh day God ended his work which he had made : and he rested on the seventh day from all the work which he made, V. 3] And God blessed the seventh day, and sanctified it ; because that in it he rested from all his work which God created and made. 1 Cor. 16. 1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, so do ye. V. 2] The first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Acts 20. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, &c. Mat. 5. 17, 18. Think not that I come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfil. v. 18] For verily, I say unto you, till heaven and earth pass, &c. — Isa. 56. 2—4—6, 7. Blessed is the man that doth this, and the son of man that layeth hold on it ; that keepeth the Sabbath, &c. — V. 4] For thus saith the Lord unto the Eunuchs that keep my Sabbaths, &c. — V. 6] Also the sons of the stranger that joyn themselves to the Lord, to serve him, and to love the name of the Lord, &c. — V. 7] Even them will I bring to my holy mountain, and make them joyful in my house of prayer, &c. — (x) Rev. 1. 10, I was in the spirit on the Lords day, and heard behind me, &c.

Q. How is the Sabbath, or Lords day to be sanctified?

A. The Sabbath or Lords day is to be sanctified, by an holy fasting all the day a, not only from such works as are at all times sinful, but even from such worldly employments, and recreations as are on other dayes lawful b, and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy c) in the publick and private exercises of Gods worship d; and to that end we are to prepare our hearts, and with much fore-sight, diligence and moderation, to dispose, and seasonably dispatch our worldly business, that we may be the more free and clear for the duties of that day e.

Thou shalt not do any work, thou, nor thy son, &c. (b) Exod. 16. 25, 26, 17. 28. And Moses said, Eat and drink to day, for to day is a Sabbath unto the Lord; to day ye shall not find it in the field. v. 26] 7 dayes shall ye gather it, but on the seventh day, which is the Sabbath, in it there shall be none. v. 27] And it came to passe that there went out some of the people on the seventh day to gather, and they found none. v. 28] And the Lord said unto Moses, How long refuse ye to keep my commandments, and my Law? Neh. 13. 15, 16, 17, 18, 19, 20, 21, 22. In those dayes saw I in Judah men treading Wine-presses on the Sabbath day, and bringing in sheaves, and lading Asses, as also oxe, grapes, and figs, and all manner of burdens, which they brought into Jerusalem, on the Sabbath day, and I testified against them in the day wherein they sold victuals. v. 16] There dwelt men of Tyre also therein, which brought fish, and all manner of wares, and sold on the Sabbath day unto the children of Judah, and in Jerusalem. v. 17] Then contended I with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? v. 18] Did your fathers thus? and did not God bring all this evil upon us, and upon this City? yet ye are doing more wrath upon Israel by profaning the Sabbath. v. 19] And it came to passe that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should shut, and charged that they should not be opened till after the Sabbath; and some of my servants I set at the gates, that there should be no burden brought in on the Sabbath day. v. 20] The merchants & sellers of all sorts of ware, were lodged without Jerusalem once or twice. v. 21] Then testified I against them, saying, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. v. 22] And I commanded the Levites, that they should cleanse themselves, and come and keep the gates, and sanctifie the Sabbath. Remember me; O my God, concerning this also, &c. — Jer. 17. 21, 22. Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, neither bring it in by the gates of Jerusalem. v. 22] Neither carry forth a burden out of your house on the Sabbath, nor do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. (c) Mat. 12. from v. 1. to v. 12. At that time Jesus went on the Sabbath day through the corn, and his disciples were an hungred, and began to pluck the ears of corn and to eat. But when the Pharisees saw it, &c. — (d) Isa. 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the Holy of the Lord, honourable, and shalt honour him, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words. — Luke 4. 16. And he came to Nazareth where he had been brought up, and, as his custome was, he went into the Synagogue on the Sabbath day, and stood up to read. Acts 13. 14. And upon the first day of the week, when the Disciples came together to break bread, Paul preached to them, ready to depart on the morrow. — 1 Cor. 16. 1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. v. 2. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Eph. 2. Title. A Psalm, or song for the Sabbath day. Isa. 66. 23. And it shall come to passe, that from one new Moon to another, and from one Sabbath to another, shall all flesh come to worship

worship before me, saith the Lord, *Lev. 23. 3.* Six dayes shall work be done : but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein : it is the Sabbath of the Lord in your dwellings. (c) *Exod. 20. 8.* Remember the Sabbath day to keep it holy. *Luk. 23. 54—56.* And that day was the preparation, and the Sabbath drew on—*v. 56*] And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the Commandment. *Exod. 16. 22—25, 26—29.* And it came to passe on the sixth day they gathered twice as much bread, two Omers for one man; and all the Rulers of the Congregation came and told Moses—*v. 25*] And Moses said, Eat that to day ; for to day is a Sabbath unto the Lord, to day ye shall not find it in the field. *v. 26*] Six dayes shall ye gather it, but on the seventh day, which is the Sabbath ; there shall be none.—*v. 29*] See for that the Lord hath given you the Sabbath ; therefore he giveth you on the sixth day the bread of two dayes : abide you every man in his place; let no man go out of his place on the seventh day. *Neb. 13. 19.* And it came to passe that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shur, and charged that they should not be opened till after the Sabbath. And some of my servants sat at the gates, that there should be no burden brought in on the Sabbath day.

Q. Why is the charge of keeping the Sabbath, more specially directed to governours of families, and other superiours ?

A. The charge of keeping the Sabbath is more specially directed to governours of families, and other superiours, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their

(f) *Exod. 20. 10.* charge ; and because they are prone oft times to hinder them—In it thou by employments of their own f.

thalt do no manner of work, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. *Josh. 24. 15*—but as for me & my house, we will serve the Lord. *Neb. 13. 15—17.* In those dayes saw I in Judah some treading the wine-presses, &c—See above in [b] *Jer. 17. 10, 21, 22.* And say unto them, Hear the word of the Lord, ye Kings of Judah, and all JuDAH, and all the inhabitants of Jerusalem, that enter in by these gates. *v. 21*] Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day—&c. See above in [b] *Exod. 23. 12.* Six dayes shalt thou do thy work, and on the seventh day thou shalt rest ; that thine ox and thine ass may rest, and the son of thine hand-maid and the stranger may be refreshed,

Q. What are the sins forbidden in the fourth Commandment.

A. The sins forbidden in the fourth Commandment, are (g) *Ezek. 22.* all omissions of the duties required, all careless, negligent, have violated my law, and profaned mine holy things : they have put no difference between the holy and profane, neither have they shewed difference between the unclean and clean, they have hid their eyes from my Sabbaths, and I am profaned among them,

and unprofitable performing of them, and being weary of them *b*, all profaning the day by idleness, and doing that which is in it self sinful *i*, and by all needless works, words, and thoughts about our worldly employments and recreations *k*.

(b) *Acts* 20, 7
-9. And upon the first day of the week, when the Dis-

ciples came together to break bread, Paul Preached unto them, ready to depart on the morrow, and continued his speech until midnight. — v. 9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep, and as Paul was long preaching he sunk down with sleep, and fell down from the third loft, and was taken up dead. *Ezek.* 33. 30, 31, 32. Alas thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you and hear what is the word that cometh forth from the Lord. v. 31 And they come unto thee, as the people cometh, and sit before thee as my people, and hear my words, but they will not do them; for with their mouth they shew much love, but their heart runneth after their covetousness. v. 32 And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. *Amos* 8. 5. Saying, When will the new Moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat, making the Epha small, and the Shekel great, falsifying the balances by deceit. *Mat.* 12. Ye said also, Behold, what weariness is it! and ye snuffed at it, saith the Lord of hosts, and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: Should I accept this of your hand, saith the Lord? (i) *Ezek.* 13. 38. Moreover, this they have done to me, They have defiled my sanctuary in the same day, and have profaned my Sabbaths. (2) *Jer.* 17. 24—27. And it shall come to passe, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein—v. 27 But if ye will not hearken unto me to hallow the Sabbath, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and shall not be quenched. *Isai.* 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the Holy of the Lord, honourable, and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

Q What are the Reasons annexed to the fourth Commandment, the more to enforce it?

A. The Reasons annexed to the fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us six dayes of seven for our own affairs, and reserving but one for himself, in these words, [Six dayes shalt thou labour, and do all thy work *L*] from Gods challenging a special propriety in that day, [The seventh day is the Sabbath of the Lord thy God *m*] from the example of God, who in six dayes made heaven and earth, the sea, and all that in them is, and rested the seventh day; and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to

(l) *Exod.* 20. 9;

(m) *Ex.* 20. 10.

(202)

us in our sanctifying it; [wherefore the Lord blessed the Sabbath
(n) Exod. 20. 11. day and hallowed it n.]

Q. Why is the word Remember, set in the beginning of the fourth Commandment?

A. The word *Remember*, is set in the beginning of the fourth Commandment *o*, partly because of the great benefit of remembering it; we being thereby helped in our preparation to keep it *p*, and in keeping it, better to keep all the rest of the Commandments *q*, and to continue a thankful remembrance of the two great benefits of Creation, and Redemption, which contain a short abridgement of Religion *r*: and partly because we are very ready to forget it *s*; for that there is less light of nature for it *t*, and yet it restraineth our natural liberty in things at other times lawful *u*, that it cometh but once in seven dayes, and many worldly busineses come between, and too often take off our minds from thinking of it, either to prepare for it, that which ye will bake, to day, and seeth what ye will seeth, and that which remaineth over, lay up for you, to be kept till morning. Luke 23. 54—56. And that day was the Preparation, and the Sabbath drew on—v. 56] And they returned and prepared spices, and ointments, and rested the Sabbath day, according to the commandments. Compared with Mar. 15. 42. And now when the even was come, because it was the preparation, that is, the day before the Sabbath. Neh. 13. 19. And it came to passe, that when the gates of Jerusalem began to be dark, before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath—(q) Psalm 92. Title. A Psalm or song for the Sabbath day. Compared with v. 13. 14. Those that be planted in the house of the Lord, shall flourish in the Courts of our God. v. 14. They shall still bring forth fruit in old age: they shall be fat and flourishing. Ezek. 40. 12—19. 20. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctifie them—v. 19. I am the Lord your God: walk in my statutes, and keep my judgements, and do them. v. 20. And bellow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God. (r) Gen. 2. 2, 3. And on the seventh day God ended his work which he had made, and he rested on the seventh day, from all his work which he had made. v. 3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made. Psalm 118. 22—24. The stone which the builders refused, is become the head stone of the corner.—v. 24. This is the day which the Lord hath made, we will joyce and be glad in it. Compared with Acts 4. 10, 11. Be it known unto you all, and unto all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. v. 11. This is the stone which was set at naught, by you builders, which is become the head of the corner. Rev. 1. 10. I was in the Spirit on the Lords day, and heard behind me a voice as of a Trumpet. (l) Ezek. 44. 16. Her Priests have violated my Law, and profaned my holy things; they have put no difference between the holy and profane, the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them. (t) Neh. 9. 14. And madest known unto them the holy Sabbath, and commandedst them precepts, and statutes, and laws, by the hand of Moses thy servant. (u) Exod. 34. 21. Six dayes shalt thou work, but on the seventh day thou shalt rest; in eating time, and in harvest thou shalt rest.

or to sanctifie it*; and that Satan with his instruments much * Dent. 5. 14; labour to blot out the glory, and even the memory of it, to 15. But the bring in all irreligion and impiety x.

seventh day is
the Sabbath of

the Lord, &c. — V. 15] And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm : therefore the Lord thy God commanded thee to keep the Sabbath day. Amos 8. 5. Saying, When will the new moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat, making the Ephah small, and the Sikel great; and falsifying the balances by deceit ? (x) Lam. 1. 7. Jerusalem remembered in the dayes of her affliction, and of her miseries all her pleasant things that she had in the dayes of old, when her people fell in the hand of the enemy, and none did help her; her adversaries saw her, and did mock at her sabbaths. Jer. 17. 21, 22, 23. Thus saith the Lord, Take heed to your selves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. V. 22.] Neither carry forth a burden out of your houses on the Sabbath day, nor do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. V. 23] But they obeyed not, neither inclined their ear, but made their neck stiff, hat they might not hear, nor receive instruction. Neh. 13. from v. 15. to v. 23. In those ayes saw I in Judah, some treading wine presses on the Sabbath day, — &c:

Q. What is the sum of the six Commandments, which contain
our duty to man ?

A. The sum of the six Commandments, which contain our
duty to man, is, to love our neighbour as our selves y, and (y) Mat. 22. 39;
to do to others what we would have them do to us z. And the second
is like unto it,
thou shalt love thy neighbour as thy self. (z) Mat 7. 12. Therefore all things what-
ever ye would that men should do unto you, do ye even to them : for this is the Law
and the Prophets.

Q. Which is the fifth Commandment ?

A. The fifth Commandment is, Honour thy father and thy
mother, that thy dayes may be long upon the land, which the
Lord thy God giveth thee a.

(a) Ex. 20. 12.

Q. Who are meant by Father, and Mother, in the fifth Com-
mandment ?

A. By Father and Mother in the fifth Commandment,
is meant, not only natural parents b, but all superi- (b) Pr. 23. 22—
25. Hearken to
thy father that begat thee, and despise not thy mother when she is old. — V. 25.] Thy
father and mother shall be glad, and she that bare thee shall rejoyce. Eph. 6. 1, 2. Chil-
dren obey your parents in the Lord : for this is right. V. 2] Honour thy father and thy
mother (which is the first Commandment with promise.)

ours

(c) *1 Tim. 5. 1.* 2 ours in age c, and gifts d, and especially such as by Gods ordinance are over us in place of authority, whether in Family e, Elder, but Church f, or Common-wealth g.
treat him as a

father, and the younger men as brethren. v. 2] The elder women as mothers, the younger as sisters, with all purity. (d) *Gen. 4. 20, 21, 22.* And *Adah* bare *Jabal*, he was the father of such as dwell in tents, and of such as have cattel. v. 21] And his brothers name was *Jubal*, he was the father of all such as handle the Harp, and Organ. v. 22] And *Zillah* the also bare *Tubal Cain*, an instructor of every Artificer in Brass and Iron, &c—*Gen. 45. 8.* So now it was not you that sent me hither, but God: he hath made me a father to *Pharaoh*, and Lord of all his house, and Ruler throughout all the land of Egypt. (e) *2 Kings 5. 13.* And his servant came near, and spake unto him, *My father*, if the Prophet had bid thee do some great thing, &c— (f) *2 Kin. 1. 12.* And *Elisha* saw it, and he cried, *My father, my father*, the chariot of Israel, &c.— *2 King. 13. 14.* Now *Elisha* was fallen sick of his sickness whereof he died; and *Joash* the King of Israel came down to him, and wept over his face, and said, *O my father, my father*, the chariot of Israel, and the horsemen thereof! *Gal. 4. 19.* *My little children, of whom I travel in birth again, until Christ be formed in you.* (g) *Isa. 49. 23.* And Kings shall be thy nursing fathers, and Queens the nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord—

Q Why are Superiours stiled Father and Mother?

A. Superiours are stiled Father and Mother, both to teach them in all duties towards their inferiours, like natural Parents, to express love and tenderness to them, according to

(h) *Eph. 6. 4.* their several relations h, and to work inferiours to a greater And ye fathers, willingness and cheerfulness in performing their duties to their provoke not your Superiours as to their Parents i.
children to

wrath, but bring them up in the nurture and admonition of the Lord. *2 Cor. 12. 14.* For the children ought not to lay up for the parents, but the parents for the children. *1 Thes. 2. 7, 8, 11.* But we are gentle amongst you, even as a nurse cherisheth her children. v. 8] So being affectionately desirous of you, if we were willing to have imparted to you, not the Gospel of God only, but also our own souls; because ye were dear unto us—v. 11] As ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children. *Numb. 11. 11, 12.* And *Moses* said unto the Lord, wherefore hast thou afflicted thy servants, and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? v. 12] Have I conceived all this people? Have I begotten them? that thou shouldest say, unto me, Carry them in thy bosome, as a nursing father beareth a sucking child, unto the land which thou swearst unto their fathers. (i) *1 Cor. 4. 14, 15, 16.* I write not these things to shame you; but as my beloved sons I warn you. v. 15] For though ye have ten thousand instructors in Christ, ye have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel. v. 16] Wherefore I beseech you be ye followers of me. *1 Kings 5. 13.* And his servants came near, and spake unto him, and said, *My father*, &c,—

Q What is the general scope of the fifth Commandment?

A. The

A. The general scope of the fifth Commandment, is, the performance of those duties which we mutually owe in our several relations, as Inferiours, Superiours, Equals &c.

(k) Eph. 5. 21. Submitting yourselves one to another in the

of God. 1 Pet. 2. 17. Honour all men; Love the brotherhood. Fear God. Honour the King. Rom. 12. 10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another.

Q. What is the honour that Inferiours owe to their Superiours?

A. The honour which Inferiours owe to their Superiours, is, all due reverence, in heart *l*, word *m*, and behaviour *n*; prayer & thanks-
giving for them *o*, imitation of their virtues and graces *p*; willing obedience to their lawful commands, and counsels *q*, due submission
(l) Mal. 1. 6. A son honoureth his father, and a servant his master; If then I be a father, where is mine honour? and if I be a master, where is my fear, saith the Lord of hosts unto you, O Princes, that despise my Name? and yet say, Wherein have we despised thy Name? Lev. 19. 3 Ye shall fear every man his mother and his father, no keep my Sabbaths, I am the Lord your God. (m) Prov. 31. 28. Her children arise up, and call her blessed; her husband also be praiseth her. 1 Pet. 3. 6. Even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. (n) Lev. 19. 32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord. 1 Kjn. 2. 19. Bathsheba therefore went unto King Solomon to speak unto him for Adonijah; and the King rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a seat to be set for the Kings mother, and she sat on his right hand. (o) 1 Tim. 2. 1, 2. I exhort therefore that supplications, prayers, intercessions and thanksgivings be made for all men. v. 2] For Kings, and all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. (p) Heb. 13. 7. Remember them who have the rule over you, who have spoken to you the word of God, whose faith follow, considering the end of their conversation. Phil. 3. 17. Brethren, be followers together of me, and mark them who walk so, as ye have us for an example. (q) Eph. 6. 1, 4—5, 6, 7. Children, obey your parents in the Lord: for this is right. v. 2] Honour thy father and mother (which is the first Commandment with promise) v. 5] Servants, be obedient to them that are your masters according to the Lord, with fear and trembling, in singleness of heart, as unto Christ. v. 6] Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. v. 7] With good will, doing service as to the Lord, and not to men. 1 Pet. 2. 13, 14. Submit yourselves to every ordinance of man, for the Lords sake, whether it be to the King as supreme. v. 14] Or unto Governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. Rom. 13. 1, 2, 3, 4, 5. Let every soul be subject to the higher powers; for there is no power but of God; the powers that be, are ordained of God. V. 2.] Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. v. 3] For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. v. 4] For he is the Minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the Minister of God, a revenger to execute wrath upon them that do evil. v. 5] Wherefore ye must needs be subject, not only for wrath, but for conscience sake. Heb. 13. 17. Obey them that have the rule over you, and submit yourselves. Pro. 4. 3, 4. For I was my fathers son, tender, and only beloved in the sight of my mother. v. 4] He taught me also, and said unto me; Let thy heart retain my words, keep my Commandments, and live. Pro. 23. 12. Harken to thy father that begat thee, and despise not thy mother when she is old. Exo. 18. 19—24. Harken now unto my voice, I will give thee counsel, and God shall be with thee—v. 24] So Moses hearkened to the voice of his father-in-law, and did all that he said.

(7) *Heb. 12.9.* to their corrections *r*, fidelity to *s*, defence *t*, and maintenance of their persons and authority, according to their several ranks, and the nature of their places *u*; bearing with their infirmities, and covering them in love ***, that so they may be an honour to them and to their government *x*.

we gave them reverence, shall we not much rather be in subjection unto the Father of Spirits, and live? *1 Pet. 2. 18, 19, 20.* Servants be subject to your masters, with all fear, not only to the good and gentle, but also to the froward. *v. 19*] For this is thank-worthy, if a man for conscience towards God endure grief, suffer wrongfully. *v. 20*] For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. (*f*) *Tir. 2.9, 10* Exhort servants to be obedient to their own masters, and to please them well in all things, not answering them again. *v. 10*] Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. (*f*) *1 Sam. 26. 15, 16.* And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy Lord the King? for there came one of the people in to destroy the King, thy Lord. *v. 16*] This thing is not good which thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your Master, the Lords anointed.—*2 Sam. 18. 3.* But the people answered, Thou shalt not go forth; for if we flee away, they will not care for us; neither if half of us die, will they care for us; but now thou art worth ten thousand of us, therefore now it is better that thou succour us out of the City. *Esth. 6. 2.* And it was found written that Mordecai had told of Bigthana and Teresh, two of the Kings Chamberlains, the keepers of the door, who sought to lay hands on King Ahasuerus. (*u*) *Mt. 22. 21.* They say unto him, *Cesars.* Then saith he unto them, *Render unto Cesar the things which are Cesars; and unto God the things which are Gods.* *Rom. 13. 6, 7.* For this cause pay ye tribute also: For they are Gods Ministers, attending continually upon this very thing. *v. 7*] Render therefore unto all their dues; tribute, to whom tribute is due, custome, to whom custome, fear, to whom fear, honour, to whom honour. *1 Tim. 5. 17, 18.* Let the Elders that rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine. *v. 18*] For the Scripture saith, Thou shalt not muzzle the Ox that treadeth out the corn: and, The labourer is worthy of his reward. *Gal. 6. 6.* Let him that is taught in the Word communicate to him that teacheth in all good things. *Gen. 45. 11.* And there will I nourish thee (for yet there are five years of famine) lest thou and thy household, and all that thou hast, come to poverty. *Gen. 47. 12.* And Joseph nourished his father, and his brethren, and all his fathers household with bread, according to their families. *** *1 Pet. 2. 18.* Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. *Prov. 23. 22;* Hearken unto thy father, which begat thee, and despise not thy mother when she is old. *Gen 9. 23.* And *Shem* and *Japhet* took a garment and laid it upon their shoulders, and went backwards, and covered the nakedness of their father; and their faces were backward, and they saw not their fathers nakedness—(*x*) *Psal. 127. 3, 4, 5.* Lo, children are an inheritance of the Lord, and the fruit of the womb is his reward. *v. 4.*] As arrows are in the hand of a mighty man, so are children of the youth. *v. 5*] Happy is the man that hath his quiver full of them; they shall not be ashamed, but shall speak with the enemies in the gate. *Prov. 31. 23.* Her husband is known in the gates, when he sitteth among the Elders of the land.

Q. What are the sins of Inferiours against their Superiours? **A.** The

4. The sins of Inferiours against their Superiours, are all neglect of the duties required toward them y; envying at z, contempt of a, and Rebellion b, against their persons c, and places d, in their lawful counsels e, commands, and corrections f, cursing, mocking g, saying, Honour thy father and thy mother, and dishonour to them and their government b.

(y) Mat. 15. 4, 5, 6. For God commanded, (z) Mat. 15. 4, 5, 6. For God commanded, (a) 1 Sam. 8. 7. And the Lord said unto Samuel, hearken unto the voice of the people in all what they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them. Isa. 3. 5, And the people shall be oppressed every one by another, and every one by his neighbour, and the child shall behave himself proudly against the ancient, and the base against the honourable. (b) 2 Sam. 15. from v. 1. to v. 12. And it came to pass after that Absalom prepared him chariots and horses — &c. — and so on. (c) Exod. 21. 15. And he that smiteth his father, or mother, shall surely be put to death. (d) 1 Sam. 10. 27. But the children of Belial said, How shall this man save us? and they despised him, and brought him no presents; but he held his peace. (e) 1 Sam. 2. 25 — Notwithstanding they (viz. the sons of Eli) hearkened not unto the voice of their fathers; because the Lord would slay them. (f) Deut. 21. 18, 19, 20, 21, If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them. v. 19] Then shall his father and mother lay hold on him, and bring him out unto the Elders of the City, and unto the gate of his place. v. 20] And they shall say to the Elders of his City, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. v. 21] And all the men of his City shall stone him with stones, that he die: So shall thou put evil away, &c. (g) Prov. 30. 11 — 17. There is a generation that curseth their father, and doth not bless their mother. v. 17] The eye that mocketh at his father, and despiseth to obey his mother; the Ravens of the valley shall pick it out, and the young Eagles shall eat it. (b) Prov. 19. 26. He that wasteth his father, and chafeth away his mother, is a son that causeth shame, and bringeth reproach.

Q. What is required of Superiours toward their Inferiours?

A. It is required of Superiours, according to that power (i) Col. 3. 19. they receive from God, and that relation wherein Husbands, love they stand, to love i, pray for k, and blesse their inferi- your wives, and be not bitter against them. Tit. 2. 4. That they may teach the young women to be sober, to love their husbands, to love their children, (k) 1 Sam. 12. 23. Moreover, as for me, God forbid that I should in against the Lord, in ceasing to pray for you: but I will teach you the good and the right way. Job 1. 5. And it was so, when the dayes of their feasting were gone about, that Job sent, and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all: for Job said, it may be that my sons have sinned, and cursed God at their hearts; Thus did Job continually.

(1) *King. 8. 55.* ours *l*; to instruct *m*, counsel, and admonish them *n*, countenancing *o*, 56. And be commending *p*, and rewarding such as do well *q*; and discountenancing *r*, reproving, and chastising such as do ill *s*; protecting *t*, and providing for them, all thing necessary for soul *u*, and body *v*; and by grave, wise, holy, and exemplary carriage, to procure glory to God *x*, honour to themselves *y*, and so to preserve that authority which God hath put upon them *z*.

Let be the Lord God, that hath given rest to his people Israel, according to all that he promised; there hath not failed, &c.—*Heb. 7. 7.* And without all contradiction, the less is blessed of the greater. *Gen. 49. 28.* All these are the twelve Tribes of Israel, and this is it that their father spake unto them, and blessed them, every one according to his blessing, be blessed them. (*m*) *Deut. 6. 6, 7.* And these words which I command thee this day, shall be in thy heart. *v. 7.* And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (*n*) *Eph. 6. 4.* And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. (*o*) *1 Pet. 3. 7.* Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. (*p*) *1 Pet. 2. 14.* Or unto governors, as unto them that are sent by him, for the punishment of evil doers, and the praise of them that do well. *Rom. 13. 3.* For Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. (*q*) *Eph. 6. 3.* And the King said, What honour and dignity hath been done to Mordecai for this? Then saith the Kings servants, There is nothing done for him. (*r*) *Rom. 13. 3, 4.* For Rulers are not a terror to good works, but to the evil—*v. 4.* For he is the Minister of God to thee for good: but if thou do evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger, to execute wrath upon him that doth evil. (*s*) *Prov. 19. 15.* The Rod and Reproof give wisdom, but a child left to himself bringeth his mother to shame. *1 Pet. 2. 14.* See above in [*p*] (*t*) *Job. 29. 12, to 18.* Because I delivered the poor that cryed, the fatherless, and him that had none to help him. *v. 13.* The blessing of him that was ready to perish came upon me; and I caused the widows heart to sing for joy. *v. 14.* I put on righteousness, and it clothed me; my judgement was a robe and a diadem. *v. 15.* I was eyes to the blind, and feet was I to the lame. *v. 16.* I was a father to the poor, and the cause which I knew not, I searched out. *v. 17.* And I brake the jaws of the wicked, and plucked the spoil out of his mouth. *Isa. 1. 10, — 17.* Hear the voice of the Lord, ye Rulers of Seodom; give ear unto the law of our God, ye people of Gomorrah—*v. 17.* Learn to do well, seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. (*u*) *Eph. 6. 4.* And ye fathers, provoke not your children, but bring them up in the nurture and admonition of the Lord. * *1 Tim. 5. 8.* But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse then an Infidel. (*x*) *1 Tim. 4. 12.* Let no man despise thy youth; but be thou an example of all the believers, in word, in conversation, in charity, in Spirit, in faith, in purity. *Tit. 2. 3, 4, 5.* The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, nor given to much wine, teachers of good things. *v. 4.* That they may teach the young women to be sober, to love their husbands, to love their children. *v. 5.* To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. (*y*) *1 Kings 3. 28.* And all Israel heard the judgement which the King had judged; and they feared the King, for they saw that the wisdom of God was in him, to do judgement. (*z*) *Tit. 2. 15.* These things speak and exhort and rebuke with all authority: let no man despise thee,

Q. What are the sins of Superiours ?

A. The sins of Superiours, are, beside the neglect of the (a) *Ezek. 34.2*, duties required of them *a*, an inordinate seeking of themselves *b*, *3.4. Son of man*, their own glory *c*, ease, profit, or pleasure *d*; commanding things unlawful *e*, or not in the power of Inferiours to perform *f*; the shepherds, of counsellings *g*, encouraging *h*, or favouring them in that which *Israel*, prophesies evil *i*, dissuading, discouraging, or discountenancing them *j*, & say unto them, Thus saith the Lord God unto the shepherds, *wo be to the shepherds of Israel*, that do feed themselves; should not the shepherds feed the flock? *v. 3*] Ye eat the fat, and cloath you with the wool, ye kill them that are good; but ye feed not the flock. *v. 4*] The diseased have ye not strengthened, nor have ye healed that which was sick, nor bound up that which was broken, nor brought again that which was driven away, nor sought that which was lost, but with force and cruelty have ye ruled them. (b) *Psal. 2. 21. For all seek their own*, not the things which are Jesus Christs. (c) *Job. 5. 44. How can ye believe, who receive honour one of another, & seek not the honour that cometh from God only?* *Job. 7. 18. He that speaketh of himself, seeketh his own glory*: but he that seeketh his glory who lent him, the same is true, and no unrighteousness is in him. (d) *Isai. 56. 10, 11. His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. v. 11*] Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own, every one for his gain from his quarter. *Deut. 17. 17. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold.* (e) *Dan. 3. 4. 5. 6. Then an Herald cried aloud, To you it is commanded, O people, nations, & languages. v. 5*] That at what time ye hear the found of the Cornet, Flute, Harp, Sackbut, Pipe: v. Dulcimer, and all kindes of musick, ye fall down and worship the golden image, which Nebuchadnezzar the King hath set up. *v. 6*] And whoso falleth not down, shall be cast into the midst of a burning fiery furnace. *Act. 17. 18. But that it spread no further among the people, let us straitly threaten them that they speak henceforth to no man in this name. v. 18*] And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. (f) *Exod. 5. from ver. 10, to the 18. And the Task-masters of the people went out, and their Officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you fowling, &c.* — *Mat. 23. 2—4. Saying, The Scribes & Pharisees sit in Moses Seat. v. 4*] For they bind heavy burdens and grievous to be born, &c. (g) *Mat. 14. 8. And she being before instructed her mother, said, Give me here John Baptists head in a charger: Compared with Mark. 6. 14. And she went forth, and said unto her mother, what shall I ask: and she said, The head of John Baptiste.* (b) *2 Sam. 13. 28. Now Absalom had commanded his servants saying, Mark ye now when Ammons heart is merry with wine, and when I say unto you, smite Ammon, then kill him; fear not, have not I commanded you to be courageous and valiant.* (i) *Sam. 3. 13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, & he restrained them not.* [k] *Job. 7. 46, 47, 48, 49. The Officers answered, Never man spake like this man. v. 47*] Then answered them the Pharisees, are ye also deceived? *v. 48*] Have any of the Rulers or Pharisees believed on him? *v. 49*] But this people who knoweth not the law are cursed. *Col. 7. 21. Fathers provoke not your children to wrath, lest they be discouraged.* *Exod. 5. 17 But he said, ye are idle, ye are idle, therefore ye say, Let us go, and do sacrifice to the Lord.* [l] *1 Pet. 2. 18, 19, 30 Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. v. 19. For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. v. 20*] For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. *Heb. 12. 10. For they verily for a few days, chastened us after their own pleasures; but he for our profit, that we might be partakers &c.* — *Deut. 15. 3. Forty stripes he may give them, and not exceed lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.*

exposing, or leaving them to wrong, temptation and danger *m*; provoking them to wrath *n*; or any way dishonouring themselves, or lessening their authority, by an unjust, indilcreet, rigorous or remissive behaviour *o*.

(*m*) Gen 38. 11—26. Then said Judah to Tamar his daughter in law, Remain a widow at thy fathers house, till Shelah my son be grown up; for he said, lest peradventure he die also as his brethren did—V. 26] And Judah acknowledged them, and said, She hath been more righteous then I, because I gave her not to Shelah my son: and he knew her again no more. AEt. 18. 17. Then all the Greeks took Sosthenes the Chief Ruler of the Synagogue, and bear him before the judgement seat, and Gallio cared for none of these things. (*n*) Eph. 6. 4. And ye fathers provoke not your children to wrath, But bring them up in, &c. (*o*) Gen. 9. 21. And he drank of the wine, and was drunken, and he was uncovered within his tent. 1 Kings 12. 13; 14; 15, 16. And the King (Rehoboam) answered the people roughly, and forsook the old mens counsel, which they gave him. V. 14] And spake to them after the counsel of the young men, saying, My father made your yoke heavy; and I will add to your yoke: my father chastised you with whips; but I will chastise you with scorpions. V. 15] Wherefore the King hearkened not to the people; for the cause was from the Lord—V. 16] So when all Israel saw that the King hearkened not to them, the people answered the King, saying, what portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel: now see to thine own house, David, so Israel departed to their tents. 1 Kings 1. 6. And his father had not displeased him (viz. Adonijah) at any time, in saying, why hast thou done so—1 Sam. 2. 29, 30, 31. Wherefore kick ye at my sacrifices, and at my offering, which I have commanded in mine habitation, and honourst thy sons above me, to make your selves fat, with the chiefest of all the offerings of Israel my people? V. 30] Wherefore the Lord God of Israel saith, I said, indeed, that thy house and the house of thy father, should walk before me for ever; but now the Lord said, Be it far from me; for them that honour me I will honour; and they that despise me, shall be lightly esteemed. V. 31] Behold the dayes come; that I will cut off thine arm, and the arm of thy fathers house, that there shall not be an old man in thine house;

Q. What are the duties of equals?

(*p*) 1 Pet. 2. 17. Honour all men, love the brother-hood, ment, as their own *r*.

A. The duties of equals are, to regard the dignity and worth of each other *p*, in giving honour to go one before another *q*, and to rejoyce in each others gifts and advancement, as their own *r*.

(*q*) Rom. 12. 10. Be kindly affectioned one towards another with brotherly love, in honour preferring one another. (*r*) Rom. 12. 15 16. Rejoyce with them that rejoyce, and weep with them that weep. V. 16] Be of the same mind, one towards another; mind not high things, but condescend to men of low estate, &c. Phil. 2. 3, 4. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. V. 4] Look not every man on his own things, but every man also on the things of others.

Q. What are the sins of equals?

A. The sins of equals are, beside the neglect of the duties required *s*, the undervaluing of the worth *t*, envying the any thing, but to love one another: for he that loveth another hath fulfilled the Law. (*t*) 2 Tim. 3. 3. Without natural affection, &c. gifts

gifts *n*, grieving at the advancement or prosperity, one of (*n*) *Art. 7. 195*
 another ***, and usurping preheminance one over another *x*. And the Patri-
 archs moved
 with envy, sold Joseph into Egypt; but God was with him. *Gal. 5. 26.* Let us not be
 desirous of vain glory, provoking one another, envying one another. ** Num. 12. 2.* And
 they said, *Hath the Lord indeed only spoken by Moses? hath he not also spoken by us?* and the
 Lord heard it. *Esh. 6. 12, 13* And Mordecai came again to the Kings gate; but Haman hastened
 to his house, mourning and having his head covered. *v. 13* And Haman told Zeresh his wife,
 and all his friends every thing that had befallen him. Then said his wife men, and Zeresh
 his wife unto him, if *Mordecai* be of the seed of the Jews, before whom thou hast be-
 gun to fall, thou shalt not prevail against him, but shalt surely fall before him. (*x*) *3*
Joh. ver. 9. I wrote unto the Church; But Diotrephes who loveth to have the prehe-
 minence amongst them, receiveth us not. *Luke 22. 24* And there was also a strife among
 them, which of them should be the greatest.

Q. What is the Reason annexed to the fifth Commandment,
the more to enforce it?

A. The Reason annexed to the fifth Commandment, in
 these words, [*That thy dayes may be long upon the land which*
the Lord thy God giveth thee y] is an express promise of long (*y*) *Ex. 20. 12.*
 life and prosperity, as far as it shall serve for Gods glory, and
 their own good, to all such as keep this Commandment *z*. (*z*) *Deu. 5. 16.*
 Honour thy
 father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may
 be prolonged, and that it may go well with thee, in the land which the Lord thy God
 giveth thee. *1 Kings 8. 25.* Therefore now, Lord God of Israel, keep with thy servant
 David, my father, that which thou promisedst him, saying, There shall not fail thee a man
 in thy sight to sit on the throne of Israel, so that thy children take heed to their way,
 that they walk before me as thou hast walked before me. *Eph. 6. 2, 3* Honour thy fa-
 ther and thy mother (which is the first Commandment with promise.) *V. 3* That is
 may be well with thee, and thou must live long on the earth.

Q. Which is the sixth commandment?

A. The sixth Commandment is, [*Thou shalt not kill a.*] (*a*) *Exo. 20. 13.*

Q. What are the duties required in the sixth Commandment?

A. The duties required in the sixth Commandment, are all
 careful studies, and lawful endeavours to preserve the life of
 our selves *b*, and others *c*, by resisting all thoughts and pur- (*b*) *Eph. 5. 28, 29.*
 29. So ought
 men to love their own wives as their own bodies. He that loveth his wife, loveth him-
 self. *V. 29*] For no man ever hated his own flesh, but nourisheth and cherisheth it, even
 as the Lord the Church. (*c*) *1 King. 18. 4* For it was so, when Jezabel cut off the Pro-
 phets of the Lord, that Obadiah took an hundred Prophets and hid them by fifty in a
 cave, and fed them with bread and water.

poles,

(d) Jer 26. 15. poses *d*, subduing all passions *e*, and avoiding all occasions *f*.
 16. But know temptations *g*, and practises, which tend to the unjust *h*;
 ye for certain, king away the life of any *h*; by just defence thereof against
 that if ye put violence *i*, patient bearing of the hand of God *k*, quietness o
 me to death,
 ye shall sorely bring innocent blood upon your selves, and upon this City, and upon
 the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak al
 these words in your ears. V. 16] Then said the Princes, and all the people to the Prophets
This man is not worthy to die; for he hath spoken unto us in the Name of the Lord ou
 God. Acts 23. 12—16, 17—21—27. And when it was day, certain of the Jews banded
 together, and bound themselves under a curse, saying, That they would neither eat no
 drink till they had killed Paul.—V. 16] And when Pauls sisters son heard of their lying
 in wait, he went and entered into the castle and told Paul. V. 17] Then Paul called one o
 the Centurions unto him, and said, Bring this young man unto the chief Captain, fo
 he hath a certain thing to tell him.—V. 21] There lie in wait for him more then forty
 men, which have bound themselves with an oath, that—and now are they ready, look
 ing for a promise from thee.—V. 27] This man was taken of the Jews, and should
 have been killed of them: then came I with an army and rescued him, having under
 stood that he was a Roman. (e) Eph. 4. 26. 27. Be ye angry, and sin not; let not the sun
 go down upon your wrath; V. 27] Neither give place to the devil. (f) 2 Sam 2. 22.
 And Abner said again to Asahel, Turn thee aside from following me; wherefore should
 I smite thee to the ground? &c.—Deu. 22. 8. When thou buildest a new house, then
 thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, i
 any man fall from thence. (g) Mar. 4. 6, 7—And saith unto him, If thou be the Son o
 God, cast thy self down, &c.—V. 7] Jesus said unto him, It Is written again, Thou
 shalt not tempt the Lord thy God. Pro. 1. 10, 11—15 16. My son, if sinners entice thee
 consent thou not. V. 11] If they say, come with us, let us lay wait for blood, let us
 lurk privily for the innocent without cause—V. 15] My son walk not thou in the way
 with them, refrain thy foot from their path. V. 16] For their feet run to evil, and make
 hast to shed blood. (h) 1 Sam. 24. 12. The Lord judge between me and thee, and the
 Lord avenge me of thee; but mine hand shall not be upon thee. 1 Sam. 26. 9, 10, 11.
 And David said unto Abishai, Destroy him not; for who can stretch forth his hand against
 the Lords anointed, and be guiltless? V. 10] David said furthermore as the Lord liveth
 the Lord shall smite him, or his day shall come to die, or he shall descend into battle
 and perish. V. 11] The Lord forbid that I should stretch forth mine hand against the
 Lords anointed—Gen. 37. 21 22. And Reuben heard it, and he delivered him out o
 their hands, and said, Let us not kill him. V. 22] And Reuben said to them, Shed no
 blood, but cast him into this pit that is in the wilderness, & lay no hands upon him, &c.—
 (i) Psal. 82. 4. Deliver the poor and needy, rid them out of the hands of the wicked.
 Pro. 24 11, 12. If thou forbear to deliver them that are drawn unto death, and those
 that are ready to be slain. V. 12] If thou saist, Behold we knew it not, doth not he that
 pondereth the heart consider it? and he that keepeth thy soul, doth not he know it?
 &c.—1 Sam. 14. 45. And the people said unto Saul, Shall Jonathan die, who hath wrought
 this great salvation in Israel? God forbid. As the Lord liveth there shall not one hair
 of his head fall to the ground: for he hath wrought with God this day. So the people
 rescued Jonathan, that he died not. (k) Jam. 5. 7, 8, 9, 10, 11. Be patient therefore,
 brethren, unto the coming of the Lord; behold the husband man waiteth for the pre
 cious fruit of the earth, and hath long patience, &c. V. 8] Be ye also patient, stablish
 your hearts, for the coming of the Lord draws nigh. V. 9] Grudge not one against ano
 ther, brethren, lest ye be condemned; behold the Judge standeth before the door. V.
 10] Take my brethren, the Prophets who have spoken in the Name of the Lord, for a
 example of suffering affliction. V. 11] Behold we count them happy that endure. Ye have
 heard of the patience of Job, and have seen the end of the Lord, &c.—Heb. 12. 9. Further
 more, we have had fathers of our flesh who corrected us, and we gave them reverence:
 shall we not much rather be in subjection, to the father of Spirits, and live? mind

mind *l*, cheerfulness of spirit *m*, a sober use of meat *n*, drink *o*, phy- (1) *1Thes. 4. 11*.
 sick *p*, sleep *q*, labour *r*, and recreations *s*; by charitable thoughts *t*, And that ye
 love *u*, compassion *v*, meekness, gentleness, kindness *x*, peace- study to be
 able *y*, mild, and courteous speeches and behaviour *z*, forbearance, quiet, & to do
 your own bu-

siners, &c. *1 Pet. 3. 4*. Whose adorning let it not be that outward adorning, &c.—*v. 4*] But
 let it be the hidden man of the heart, in that which is not corruptible, even the ornament
 of a meek and quiet spirit, which is in the sight of God of great price *Psa. 37. 8, 9, 10, 11*. Cease
 from anger, and forsake wrath; fret not thyself in any wise to do evil. *v. 9*] For evil do-
 ers shall be cut off: but they that wait upon the Lord shall inherit the earth. *v. 10*] For
 yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his
 place, and it shall not be. *v. 11*] But the meek shall inherit the earth, and shall delight
 themselves in abundance of peace. *(m) Prov. 17. 22*. A merry heart doth good like a me-
 dicine; but a broken spirit dryeth the bones. *(n) Prov. 25. 16–27*. Hast thou found
 honey? eat so much as is sufficient for thee; lest thou be filled therewith, & vomit it.—
v. 27] It is not good to eat much honey, &c.—*(o) 1 Tim. 5. 23* Drink no longer water,
 but drink a little wine for thy stomach's sake, and thine often infirmities. *(p) Isa 38. 21*.
 For *Isaiah* had said, Let him take a lump of figs, and lay it for a plaister upon the boil;
 and he shall recover. *(q) Psa. 127. 2*. It is in vain for you to rise up early, to sit up late,
 to eat the bread of sorrows; for so he giveth his beloved sleep. *(r) Eccles. 5. 12*. The
 sleep of a labouring man is sweet, whether he eat little or much; but the abundance of
 the rich will not suffer him to sleep. *2Thes. 3. 10–12*. For even when we were with you,
 this we commanded you, That if any would not work, neither should ye eat.—*v. 12*.
 Now them that are such we command and exhort by our Lord Jesus Christ, that with
 quietness they work, and eat their own bread. *Prov. 16. 26*. He that laboureth, laboureth
 for himself; for his mouth craveth it of him. *(s) Eccl. 3. 4–11*. A time to weep, and
 a time to laugh; a time to mourn, and a time to dance.—*v. 11*] He hath made every thing
 beautiful in his time; also he hath set the world in their heart, &c.—*(t) 1 Sam 29. 4, 5*.
 And *Jonathan* spake good of *David* unto *Saul* his father, and said unto him, Let not the
 King sin against his servant, &c.—*v. 5*] For he did put his life in his hand, and slew the
 Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst
 rejoice; wherefore then wilt thou sin against innocent blood, to slay *David* without a
 cause? *1 Sam. 22. 13, 14*. And *Saul* said unto him, Why have ye conspired against me,
 thou and the son of *Jesse*, in that thou hast given him bread, and a sword, &c.—*v. 14*] And
Abimelech answered the King, and said, And who is so faithful among all thy servants, as
David, which is the King's son-in-law, and goes at thy bidding? &c.—*(u) Rom. 13. 10*.
 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. * *Luk.*
10. 33, 34, 35. But a certain Samaritan as he journeyed, came where he was, and when he
 saw him, he had compassion on him; *v. 34*] And went to him, and bound up his wounds,
 &c.—*(x) Col. 3. 12, 13*. Put on therefore, as the elect of God, holy and beloved, bowels
 of mercy, kindness, humbleness of mind, meekness, long-suffering: *v. 13*] Forbearing one
 another, and forgiving one another, if any man hath a quarrel against any, even as Christ
 forgave you, so also do ye. *(y) Jam. 3. 17*. But the wisdom which is from above, is first
 pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, &c.—
(z) 1 Pet. 3. 8, 9, 10, 11. Finally, be all of one mind, having compassion one of another: love
 as brethren, &c.—*v. 9*] Not rendering evil for evil, or railing for railing, but contrariwise
 blessing, &c. *v. 10*] For he that will love life, & see good days, let him refrain his tongue
 from evil, &c.—*v. 11*] Let him eschew evil, & do good, &c.—*Prov. 15. 1*. A soft answer tur-
 neth away wrath, &c.—*Judg. 8. 1, 2, 3*. And the men of *Ephraim* said unto him, Why hast
 thou served us thus? Thou calledst not us when thou wendest to fight with the *Midiani-
 nites*; and they did chide with them sharply. *v. 2, 3*. See in the Bible.

readiness to be reconciled, patient, bearing and forgiving of injuries, and requiting good for evil *a*, comforting and succouring the distressed, and protecting and defending the innocent *b*.

(*a*) Mat. 5. 24. Leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother. Eph. 4. 2, — 32. With all lowliness and meekness, with long-suffering, forbearing one another in love—V. 32] And be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Rom. 12. 17—20. 21. Recompence to no man evil for evil, &c.—V. 20] Therefore if thine enemy hunger, feed him, if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head. V. 21] Be not overcome with evil, but overcome evil with good. (*b*) 1 Thes. 5. 14 Now we exhort you brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men; Job 31. 19, 20 If I have seen any perish for want of clothing, or any poor without covering;—V. 20.] If his loins have not blessed me, and if he were not warmed with the fleece of my sheep.—Mat. 25. 35, 36. For I was an hungred and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in. V. 36] Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me, Pro. 31. 8, 9. Open thy mouth for the dumb, in the cause of all such as are appointed to destruction. V. 9] Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Q What are the sins forbidden in the sixth commandment?

A. The sins forbidden in the sixth commandment, are, all taking away the life of our selves *c*, or of others *d*, except in case of publick Justice *e*, lawful war *f*, or necessary defence *g*; the neglecting or withdrawing the lawful and necessary means of preservation of life *h*, sinful anger *i*, hatred thy self

no harm; for we are all here. (*d*) Gen. 9. 6. Whoso sheddeth mans blood, by man shall his blood be shed: for in the image of God made he man. (*e*) Num. 35. 31—33; Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall surely be put to death.—V. 33] So ye shall not pollute the land wherein ye are: for blood, it defileth the Land; and the land cannot be cleansed from the blood that is shed therein, but by the blood of him that shed it. (*f*) Jer. 48. 10. Cursed be he that doth the work of the Lord deceitfully; and cursed be he that keepeth his sword from blood. Den. 20 Chap. throughout. (*g*) Exo. 22. 2, 3. If a thief be found breaking up, and be smitten that he die, there shall be no blood shed for him. V. 3] If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. (*h*) Mat. 25. 42, 43 For I was an hungred, and ye gave me no meat; thirsty and ye gave me no drink. V. 43] I was a stranger and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Jam. 2. 15 16. If a brother, or sister be naked and destitute of daily food; V. 16] And one of you say to them, depart in peace, be ye warmed, and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Eccl. 6. 1, 2 There is an evil under the Sun, and it is common among men. V. 2.] A man to whom God hath given riches, wealth and honour, so that he wanteth nothing for his soul of all that he desireth; yet God gives him not power to eat thereof, but a stranger eateth it. This is vanity, and an evil disease. (*i*) Mat. 5. 22. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement; and whosoever, &c.

ured;

ted *k*, envy *l*, desire of revenge *m*, all excessive passions *n*, distracting (*k*) 1 *Job*. 3: cares *o*, immoderate use of meat, drink *p*, labour *q*, and recreations *r*; 15. Whosoever provoking words *s*, oppression *t*, quarrelling *u*, striking, wounding *x*, and whatsoever else tends to the destruction of the life of any *x*. ther is a murderer; and ye

know that no murderer hath eternal life abiding in him. *Lev*. 19. 17. Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. (1) *Prov*. 14. 30. A sound heart is the life of the flesh, but envy the rottenness of the bones. (m) *Rom*. 12. 19. Dearly beloved, avenge not your selves; but rather give place unto wrath, for it is written, vengeance is mine: I will repay, saith the Lord. (n) *Eph*. 4. 31. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. (o) *Mat*. 6. 31—34. Therefore take no thought, saying, what shall we eat? or what shall we drink? or wherewith shall we be clothed? v. 34] Take therefore no thought for the morrow, for the morrow shall take thought for the things of it self, sufficient unto the day is the evil thereof. (p) *Luke* 11. 34. And take heed to your selves, lest at any time your hearts be over-charged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. *Rom*. 13. 13. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. (q) *Eccle*. 12. 12. Furthermore, by these, my son, be admonished, of making many books there is no end, and much study is a weariness of the flesh. *Eccle*. 3. 22, 23. For what hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun? v. 23] For all his dayes are sorrow, and his travel grief, yea, his heart taketh not rest in the night: This is also vanity. (r) *Isa*. 5. 12. And the harp, and the viol, and the tabret, and the pipe, and wine are in their feasts; but they regard not the work of the Lord, nor consider the operation of his hands. (s) *Prov*. 15. 1. A soft answer turneth away wrath; but grievous words stir up anger. *Prov*. 12. 18. There is that speaketh like the piercings of a sword; but the tongue of the wise is health. (t) *Ezek*. 18. 18. As for his father, because he cruelly oppressed and spoiled his brother by violence, & did that which was not good among his people, so even he shall die in his iniquity. *Exod*. 1. 14. And they made their lives bitter with bondage, in mortar & brick, and all manner of service, in the field: all their service wherein they made them serve was with rigour. (u) *Gal*. 5. 15. But if ye bite and devour one another, take heed ye be not consumed one of another. *Prov*. 23. 29. Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? &c. * *Num*. 35. 16, 17, 18—21. And if he smite him with an instrument of iron (so that he die) he is a murderer, the murderer shall surely be put to death. v. 17] And if he smite him with throwing a stone (so that he die) he is a murderer, the murderer shall surely be put to death. v. 18] Or if he smite him with a band-weapon of wood (wherewith he may die) and he die, he is a murderer, the murderer shall surely be put to death—v. 21] Or in enmity smite him with his hand, that he die, he that smote him shall surely be put to death, for he is a murderer—(x) *Exod*. 21. from ver. 18. to the end, containing laws for smiters, for an hurt by chance, for an ox that goreth, and for him that is in occasion of harm.

Q: Which is the seventh Commandment?

A. The seventh Commandment is, [Thou shalt not commit adultery y.]

(y) *Exod*. 20. 14

Q. What are the duties required in the seventh Commandment?

A. The duties required in the seventh Commandment,

Gg

are,

[*2*] *1* *Thes.* 4. 4. are, Chastity in body; mind, affections *2*; words *3*, and behaviour *4*; and the preservation of it in our selves and others *5*; watchfulness over the eyes, and all the senses *6*; temperance *7*; keeping of chaste company *8*, modesty in apparel *9*, marriage by those that have not the gift of continency *10*; conjugal love *11*, and cohabitation *12*, diligent labour in our callings *13*, shunning all occasions of uncleanness, and resisting temptations thereunto *14*.

31. 1. I have made a Covenant with mine eyes; why then should I think upon a maid? *1* *Cor.* 7. 34. There is a difference also between a wife and a virgin; the unmarried woman careth for the things of the Lord, that she may be holy, both in body and spirit; but the that is married careth for the things of the world, how she may please her husband. (*a*) *Col.* 4. 6. Let your speech be always with grace, seasoned with salt; that ye may know how ye ought to answer every man. (*b*) *1* *Pet.* 3. 2.—While they behold your chaste conversation coupled with fear. (*c*) *1* *Cor.* 7. 2—35 36. Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband.—v. 35] And this I speak for your profit, not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. v. 36] But if any man think that he behave himself uncomely toward his virgin, if she pass the flower of her age, and need do require, let him do what he will; he sinneth not, let them marry. (*d*) *Job.* 31. 1. I have made a covenant with mine eyes, why then should I think upon a maid? (*e*) *Acts.* 24. 24, 25. And after certain days, when Felix came with his wife Drusilla, which was a Jew, he sent for Paul, and heard him concerning the faith of Christ. v. 25] And as he reasoned of Righteousness, Temperance, and Judgment to come, Felix trembled &c.—(*f*) *Prov.* 2. 16, 16 21. To deliver thee from the strange woman, even from the stranger which flattereth with her words. v. 17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God. v. 18] For her house inclineth to death, and her paths unto the dead. v. 19] None that go unto her return again, neither take they hold of the paths of life. v. 20] That thou mayest walk in the way of good men, & keep the paths of the righteous. (*g*) *1* *Tim.* 2. 9. In like manner also, that the women adorn themselves in modest apparel, with shamefastness and sobriety, not with broidered hair, or gold; or pearl, or costly array. (*h*) *1* *Cor.* 7. 2—9. Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband—v. 9] But if they cannot contain, let them marry, for it is better to marry than to burn. (*i*) *Prov.* 5. 19. 20. Let her be as the loving Hind and pleasant Roe, let her breast satisfy thee at all times, and be thou ravished alwayes with her love. v. 20] And why wilt thou, my son, be ravished with a strange woman, and embrace the bosome of a stranger. (*k*) *1* *Pet.* 3. 7. Likewise, ye husbands, dwell with them according to knowledge, giving honour to the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. (*l*) *Prov.* 31. 11—17, 18. The heart of her husband doth safely trust in her; so that he shall have no need of spoil.—v. 27. She looketh well to the wayes of her household, and eateth not the bread of idleness. v. 28] Her children arise up and call her blessed: her husband he also praiseth her. (*m*) *Prov.* 5. 8. Remove thy way far from her, and come not nigh the door of her house. *Gen.* 39 8, 9, 10. But Joseph refused, and said unto his Masters wife, Behold my master knoweth not what is with me in the house, and he hath committed all that he hath into my hand. v. 9] There is none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou art his wife; How then can I do this great wickedness, and sin against God? v. 10] And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lye by her, or to be with her.

Q What are the sins forbidden in the seventh Commandment?

A. The

4. The sins forbidden in the seventh Commandment, besides the neglect of the duties required *n*, are, adultery, fornication *o*, rape, incest *p*, sodomy, and all unnatural lusts *q*, all unclean imaginations, thoughts, purpose and affections *r*, all corrupt or filthy communications, or listening thereunto *s*; wanton looks *t*, impudent, or light behaviour; immodest apparel *u*; prohibiting of lawful *v*, and dispensing with unlawful marriages *x*, allowing, tolerating, keeping of stews and resorting to them *y*; intangling vows of single life *z*; undue delay of marriage *a*, having more wives or husbands than one, at the same time *b*, unjust divorce *c*, or desertion *d*; idleness, gluttony, drunkenness *e*, unchast company *f*, lascivious songs, books, pictures, but dancings, stage-plays *g*, and all other provocations to, or acts of uncleanness either in our selves or others *b*.

(*n*) *Prov. 5. 7.* Hear me now therefore, O ye children, and depart not from the words of my mouth. (*o*) *Heb. 13. 4.* Marriage is honourable in all, and the whoremongers and adulterers God will judge. *Gal. 5. 19.*

Now the works of the flesh are manifest which are these; Adultery, Fornication, uncleanness, Lasciviousness, &c. (*p*) *2 Sam. 13. 14.* Howbeit he (*viz. Amnon*) would not hearken unto her voice, but being stronger then she, forced her, and lay with her: *1 Cor. 5. 1.* It is reported commonly that there is fornication among you, and such fornication as is not so much as to be named among the Gentiles, that one should have his fathers wife, (*q*) *Rom. 1. 24—26, 27.* Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves — *v. 26*] For this cause God gave them up unto vile affections; for even their women did change their natural use into that which is against nature, *v. 27*] And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. *Lev. 20. 15, 16.* And if a man lie with a beast, he shall surely be put to death, and ye shall slay the beast. *v. 16*] If a woman approach unto any beast, and lye down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death: their blood shall be upon them. (*r*) *Mat. 5. 28.* But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. *Mat. 15. 19.* For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, &c. *Col. 3. 5.* Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. [*/*] *Eph. 5. 3, 4.* But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh Saints: *v. 4*] Neither filthiness, nor foolish talking, nor jesting, which are not convenient. *Prov. 7. 5—21, 22.* That they may keep thee from the strange woman, from the stranger which flattereth with her words. *v. 21*] With much fair speech she caused him to yield, with the flattering of her lips she forced him, *v. 22*] He goeth after her straight way, as an ox goes to the slaughter, or as a fool to the correction of the stocks. [*r*] *Isa. 3. 16.* Moreover the Lord saith, because the daughters of *Sion*, are haughty, and walk with stretched out necks, and wanton eyes, walking & mincing as they go, and making a tinkling with their feet. *2 Pet. 2. 14.* Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls, &c. — (*u*) *Pro. 7. 10—13.* And behold there met him a woman with the attire of an harlot, and subtil of heart — *v. 13*] So she caught him, and kissed him, and with an impudent face said unto him — * *1 Tim. 4. 3.* Forbidding to marry, and commanding to abstain from meats, which God hath commanded to be received with thanksgiving of them who believe, and know the truth, (*x*) *Lev. 11.* from *v. 1.* to the *21.* *Mark. 6. 18.* For John said unto Herod, It is not lawful for thee to have thy brothers wife; *Mat. 2. 11, 12.* Judah hath dealt treacherously, and an abomination is committed in Israel, and in Jerusalem; for Judah hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange God, *v. 12*] The Lord will cut off the man that doth this, the master & the scholar

out of the Tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. (7) 1 King. 15. 12. And he (viz. Aſa) took away the Sodomites out of the land, and removed all the Idols that his fathers had made. 2 King. 23. 7. And he (viz. Joſiah) brake down the houſes of the Sodomites that were by the houſes of the Lord where the women wove bangings for the grove. Deut. 23. 17, 18. There ſhall be no whore of the daughters of Iſrael, nor a Sodomite of the ſons of Iſrael. v. 18] Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the Lord thy God, for any vow : for even both theſe are an abomination unto the Lord thy God. Lev. 19. 29. Do not prostitute thy daughter, to cauſe her to be a whore, leſt the land fall to whoredom, and become full of wickedneſs. Jer. 5. 7. How ſhall I pardon thee for this thy children have forſaken me, and ſworn by them that are no gods : when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the barlots houſes. Prov. 7. 14, to 28. Harken unto me now therefore, O ye children, and attend to the words of my mouth. v. 25] Let not thine heart decline to her wayes, go not aſtray in her paths. v. 26] For ſhe hath caſt down many wounded, yea many ſtrong men have been ſlain by her. v. 27] Her houſe is the way to hell, going down to the chambers of death. (2) Mat. 19. 10, 11. His diſciples ſay unto him, If the caſe of the man be ſo with his wife, it is no good to marry. v. 11] But he ſaid unto them, all men cannot receive this ſaying, ſave they to whom it is given. (a) 1 Cor. 7. 7, 8, 9. For I would that all men were even as I my ſelf; but every man hath his proper gift of God, one after this manner, another after that. v. 8] I ſay therefore to the unmarried and widows, It is good for them if they can abide even as I. v. 9] But if they cannot contain, let them marry, for it is better to marry, then to burn. Gen. 28. 26 And Judah acknowledged them, and ſaid ſhe hath been more righteous then I, becauſe I gave her not to Shelah my ſon; and he knew her again no more. (b) Mal. 2. 14, 15. Yet ye ſay, Wherefore? becauſe the Lord hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly; yet ſhe thy companion, and the wife of thy covenant. v. 15] And did not he make one? yet had he the reſidue of the ſpirit; and wherefore one? that he might ſeek a godly ſeed; therefore take heed to your ſpirit, that ye deal not treacherouſly. Mat. 19. 5. For this cauſe ſhall a man leave Father and mother, and ſhall cleave to his wife, and they twain ſhall be one fleſh. (c) Mal. 2. 16. For the Lord the God of Iſrael ſaith that he hateth putting away; for one covereth violence with his garments, ſaith the Lord of hoſts; therefore take heed to your ſpirits, that ye deal not treacherouſly. Mat. 5. 32. But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery; and whoſoever ſhall marry her that is divorced, committeth adultery. [d] 1 Cor. 7. 12, 13. But to the reſt I ſpeak, not the Lord, If any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away. v. 13] And the woman which hath an husband that believeth not, and if he be pleaſed to dwell with her, let her not leave him. [e] Ezek. 16. 49 Behold this was the iniquity of thy ſiſter Sodom; pride, fulneſs of bread, and abundance of idleneſs was in her, and her daughters, neither did the ſtrengthen the hand of the poor and needy. Pro. 23. 30, 31—33— They that tarry long at the wine, they that go to ſeek new wine. v. 31] Look not upon the wine when it is red—v. 33. Thine eyes ſhall behold ſtrange women, and thy heart ſhall utter perverſe things. [f] Gen. 39. 10. And it came to paſs as ſhe ſpake to Joſeph day by day, that he hearkened not unto her, to lye by her, or to be with her. Prov. 5. 8. Remove thy way far from her, and come not near the door of her houſe. [g] Eph. 4. 5.—Neither filthineſs, nor fooliſh talking, nor jeſtings, which are not convenient, but rather giving of thanks. Ezek. 23. 14, 15, 16. And that ſhe increaſed her whoredom; for when ſhe ſaw men pourtrayed upon the wall, the images of Chaldeans pourtrayed with vermilion. v. 15] Girded with girdles upon their loyns, exceeding in dyed attire upon their heads, all of them Princes to look to, after the manner of the Babylonians, of Chaldea, the land of their nativity. v. 16. And as ſoon as ſhe ſaw them with her eyes, ſhe doted upon them, and ſent meſſengers unto them in to Caldea. Iſa. 23. 15, 16, 17. And it ſhall come to paſs in that day, that Tyre ſhall be forgotten 70 years, according to the dayes of one King: after the end of 70 years ſhall Tyre ſing as an harlot. v. 16] Take an Harp, go about the city, thou harlot, thou haſt been forgotten.

make sweet melody, sing many songs that thou maiest be remembered. V. 17] And it shall come to pass after the end of 70 years, that the Lord will visit Tyre, and she shall turn to her hire, and commit fornication with all the kingdoms of the world upon the face of the earth. Isa. 3. 16. Moreover, the Lord saith, Because the daughters of Sion are haughty, & walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. Mark 6. 12. And when the daughter of the said Herodias came in, and danced and pleased Herod, and them that sat with him, the King said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee, — &c. Rom. 13. 13. Let us walk honestly, as in the day, not in rioting and drunkenness, nor in chambering and wantonness, not, &c. 1 Pet. 4. 3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries. (b) 2 King. 9. 30. And when Jshu was come to Jezreel, Jezabel heard of it, and she painted her face, and tired her head, and looked out at a window. Compared with Jer. 4. 30. And when thou art spoiled, what wilt thou do? though thou cloathest thy self with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thy self fair; thy lovers will despise thee, they will seek thy life: and with Ez. k 23. 40. And furthermore, ye have sent for men to come from far, unto whom a messenger was sent; and lo they came, for whom thou didst wash thy self, paintedst thine eyes, and deckedst thy self with ornaments.

Q. Which is the eighth Commandment?

A. The eighth Commandment is, [Thou shalt not steal.] (i) Exo. 20. 15.

Q. What are the duties required in the eighth Commandment?

A. The duties required in the eighth Commandment, are, truth, faithfulness, and justice in contracts, and commerce between man and man; rendering to every one his due; restitution of goods unlawfully detained from the right owners thereof; giving, and lending freely, according to righteonsness, and speaketh the truth in his heart. — V. 4] — He that sweareth to his own hurt, and changeth not. Zech. 7. 4. — 10. Then came the word of the Lord of hosts unto me saying. — V. 10] And oppress not the widow, nor the fatherless, nor the stranger, nor the poor, and let none of you imagine evil against his brother in your heart. Zech. 8. 16, 17. These are the things that ye shall do, Speak every man the truth to his neighbour, execute the judgement of truth and peace in your gates. V. 17] And let none of you imagine evil in your hearts against his neighbour, and love no false oath, for all these are things that I hate, saith the Lord. (l) Rom. 13. 7. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. (m) Lev. 6. 2, 3, 4, 5. If a soul sin and commit a trespass against the Lord, and lie to his neighbour in that which was delivered him to keep, or in fellowship, or in any thing taken away by violence, or hath deceived his neighbour; V. 3] Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doth, sinning therein: V. 4] Then it shall be because he hath sinned; and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found. V. 5] Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of this Trespasse offering. Compared with Luke 19. 8. And Zachaeus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; & if I have taken any thing from any man by false accusation, I restore him four fold.

(*n*) Luk 6 30.
38. Give to eve-
ry man that ask-
eth of thee, and
of him that tak-
eth away thy
goods ask thou
not again.—V.
38.] Give, and

cording to our abilities, and the necessities of others *n*; moderation of
our judgements, wills and affections, concerning worldly goods *o*;
a provident care and study to get, keep, use, and dispose those things
which are necessary and convenient for the sustentation of our na-
ture, and suitable to our condition *q*; lawful calling *r*, and dili-
gence in it *s*; frugality *t*, avoiding unnecessary law-suits *u*, and sure-
tieship, or other like engagements ***; and an endeavour by all just, &c.
lawful means, to procure, preserve, and further the wealth and out-
it shall be given unto you, good measure, pressed down, and shaken together, and run-
ning over shall men give into your bosome; for with the same measure that you mete, it
shall be measured to you again. 1 Joh. 3. 17. But who so hath this worlds good, and seeth
his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth
the love of God in him? Eph. 4. 28. Let him that stole steal no more, but rather let
him labour, working with his hands the thing that is good, that he may have to give
to him that needeth. Gal. 6. 10. As we have therefore opportunity, let us do good un-
to all men, especially unto them that are of the household of faith. (*o*) 1 Tim. 6. 6, 7,
8, 9. But godliness with contentment is great gain. V. 7] For we brought nothing in-
to this world, and it is certain we can carry nothing out. V. 8] And having food and rai-
ment, let us be therewith content. V. 9] But they that will be rich fall into temptation,
and a snare, and into many foolish and hurtful lusts, which drown men in destruction
and perdition. Gal. 6. 14. But God forbid that I should glory save in the Cross of our
Lord Jesus Christ, by whom the world is crucified to me, and I unto the world. (*p*) 1
Tim. 5. 8. But if any provide not for his own, especially for those of his own house,
he hath denied the faith, and is worse then an infidel. (*q*) Pro. 27. from v. 23. to the
end. Be thou diligent to know the state of thy flocks, and look well to thy herds. V. 24]
For riches are not for ever, — &c. Eccl. 2. 24. There is nothing better for a man, then
that he should eat and drink, and make his soul enjoy good in his labour: This also I
saw was from the hand of God. Eccl. 3. 12, 13. I know that there is no good in them,
but for a man to rejoyce and do good in his life; V. 13] And also that every man
should eat and drink, and enjoy the good of all his labours; it is the gift of God. 1 Tim. 6.
17, 18. Charge them that are rich in this world, that they be not high minded, nor
trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.
V. 18] That they do good, that they be rich in good works, ready to distribute, wil-
ling to communicate. Isa. 38. 1. In those dayes was Hezekiah sick unto death; and I sai-
ah the Prophet came to him, and said, Thus saith the Lord, Set thine house in order,
for thou shalt die, and not live. Mat. 11. 8 — Behold, they that wear soft cloathing are
in kings houses. (*r*) 1 Cor. 7. 20. Let every man abide in the same calling wherein he
was called. Gen. 2. 15. And the Lord God took the man, and put him into the Garden
of Eden, to dress it, and to keep it. Gen. 3. 9. In the sweat of thy face shalt thou eat bread,
till thou return unto the ground, &c. (*s*) Eph. 4. 28. Let him that stole, steal no more,
but rather let him labour, working with his hands the thing that is good, that he may
have to give to him that needeth. Pro. 10. 4. He becometh poor that dealeth with a
slack hand; but the hand of the diligent maketh rich. (*t*) Joh. 6. 12. When
they were filled, he said unto his Disciples, Gather up the fragments that remain, that
nothing be lost. Pro. 21. 20. There is treasure to be desired and oil in the dwellings of
the wise; but a foolish man spendeth it up. (*u*) 1 Cor. 6. from v. 1. to v. 9. Dare any of you
having a matter against another, go to law before the unjust, & not before the Saints? —
and so on. * Pro. 6. From v. 1. to v. 6. My son, if thou be surety for thy friend, if thou
hast stricken thy hand with a stranger, thou art snared with the words of thy mouth,
&c. — Pro. 11 15. He that is surety for a stranger shall smart for it, and he that bareth
suretieship is sure.

ward estate of others; as well as our own z.

(*) Lev. 25. 35.

And if thy bro-

ther be waxen poor, and fallen to decay with thee, then thou shalt relieve him, yea, though he be a stranger or a sojourner, that he may live with thee. Deut. 24. 1, 2, 3, 4. Thou shalt nor see thy brother's ox, or his sheep go astray, and hide thyself from them; thou shalt in any case bring them back again unto thy brother. v. 2.] And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it into thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. v. 3.] In like manner shalt thou do with his ass, and with his raiment, and with all lost things of thy brothers that thou hast found; thou maist nor hide thyself. v. 4.] Thou shalt nor see thy brother's ox or his ass fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again. Exod. 23. 4, 5. If thou meet thine enemies ox or ass going astray, thou shalt surely bring it back to him again. v. 5.] If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him; thou shalt surely help with him. Gen. 47. 14, 20. And Joseph gathered up all the money that was found in the land of Egypt, & Canaan, for the corn which they bought, and he brought the money into Pharaoh's house. — V. 20.] And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's. Phil. 2. 4. Look not every man at his own things, but every man also upon the things of others. Mat. 22. 39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

Q What are the sins forbidden in the eighth Commandment?

A. The sins forbidden in the eighth Commandment, besides the neglect of the duties required y, are theft z, robbery a, man-stealing b, and receiving any thing that is stolne c; fraudulent dealing d, false weights and measures e, removing land-marks f; injustice and unfaithfulness in contracts between man and man g, or in matters of trust h,

(3) Jam. 2. 15, 16. If a brother or sister be naked, and destitute of daily food. V. 16.]

And one of you say to them, depart in peace; be ye warmed, and filled, but give them not those things which are needful to the body, what doth it profit? 1 Job. 3. 17. But who hath this world's good and seeth his brother hath need, and shuteth up his bowels of compassion from him, how dwelleth the love of God in him? (2) Eph. 4. 28. Let him that stole steal no more, but rather, &c. — (a) Psal. 62. 10. Trust not in oppression, become not vain in robbery, &c. (b) 1 Tim. 1. 10. [The law was made] For whoremongers, for defilers of themselves with mankind, for men stealers, for lyers, &c. and if there be any other thing contrary to sound Doctrine, (c) Pro. 29. 24. Who is partner with a thief hateth his own soul: he heareth cutting, and bewrayeth it not. Psal. 50. 18. When thou sawest a thief, thou consentedst with him, &c. (d) 1 The. 4. 6. That no man go beyond and defraud his brother in any matter; because the Lord is the avenger of all such, as we also have forwarned you and testified, (e) Pro. 11. 1. A false balance is an abomination to the Lord; but a just weight is his delight. Pro. 20. 10. Diverse weights, and diverse measures, both of them are alike abomination to the Lord. [f] Deut. 19. 14. Thou shalt not remove thy neighbour's land mark: which they of old time have set in thine inheritance, &c. Pro. 23. 10. Remove not the old land mark; and enter not into the fields of the Fatherless. [g] Amos 8. 5. — Saying, When will the new Moon be gone, that we may sell corn; and the Sabbath, that we may set forth wheat; making the ephah small, and the shekel great, and falsifying the balances by deceit? Pf. 37. 21. The wicked borroweth & payeth not again, (h) Luk. 16. 10, 11, 12. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. V. 11.] If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your trust, the true riches? V. 12.] And if ye have not been faithful in that which is another mans, who shall give you that which is your own?

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(i) *Ezek. 22. 29.* oppression *t*, extortion *k*, usury *l*, bribery *m*, vexatious law-suits *n*, unjust inclosures, and depopulations *o*; ingrossing commodities to enhance the price *p*, unlawful callings *q*, and all other unjust, or sinful ways of taking, or with-holding from our neighbour what belongs to him, or of enriching our selves *r*: covetousness *s*, inordinate prizing and affecting worldly goods *t*; distrustful and distrustful cares and studies in getting, keeping, and using them *u*, ending; yea they have oppressed the stranger wrongfully. *Lev. 25. 17.* Ye shall therefore not oppress one another; but thou shalt fear thy God: for I am the Lord your God. (*k*) *Mat. 23. 25* Wo unto you Scribes and Pharisees, hypocrites; for ye make clean the out side of the cup & platter, &c. *Ezek. 22. 12.* In thee have they taken gifts, to shed blood: thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord. (*l*) *Psal. 15. 5.* He that putteth not out his money to usury, nor taketh a reward against the innocent; he that, &c. — (*m*) *Job. 15. 34.* For the congregation of hypocrites shall be desolate, and fire shall consume the Tabernacle of bribery. (*n*) *1 Cor. 6. 6, 7, 8.* But brother goeth to law with brother, and that before the unbelievers, &c. — to *V. 9*] *Pro. 3. 29, 30.* Devise not evil against thy neighbour, seeing he dwelleth securely by thee. *V. 30*] Strive not with a man without cause, if he have done thee no harm. (*o*) *Isa. 5. 8.* Wo unto them that joyn house to house, and lay field to field, till there be no place, that they may be placed alone in the midst of the earth, *Mic. 2. 2.* And they cover fields, and take them by violence; and houses, and take them away; so they oppress a man and his house, even a man and his heritage. (*p*) *Pro. 11. 26.* He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it. (*q*) *Act. 19. 19. — 24, 25.* Many also of them which used curious arts, brought their books together and burned them before all men; and they counted the price of them, and found it 50000 pieces of silver. — *V. 24*] For a certain man named *Demetrius*, a Silver-smith, who made silver shrines for *Diana*, brought no small gain unto the Crafts-men. *V. 25*] Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. (*r*) *Job. 20. 19.* Because he hath oppressed and forsaken the poor, because he hath violently taken away an house which he built not. *Jam. 5. 4.* Behold the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabbath. *Prov. 21. 6.* The getting of treasures by a lying tongue, is a vanity tossed to & fro of them that seek death. (*s*) *Luk. 12. 15.* And he said unto them, take heed, and beware of Covetousness: for a mans life consisteth not in the abundance of the things that he possesseth. (*t*) *1 Tim. 6. 5.* Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is Godliness: from such withdraw thy self. *Col. 3. 2.* Set your affections on things above, not on things on the earth. *Prov. 23. 5.* Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings: they flee away as an Eagle towards heaven. *Psal. 52. 10.* — If riches increase, set not your heart upon them. (*u*) *Mat. 6. 25, — 31, — 34.* Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on; is not the life more than meat? and the body then raiment? — *V. 31*] Therefore take no thought, saying, what shall we eat? or, &c. — *V. 34*] Take therefore no thought for the morrow, for the morrow shall take thought for the things of it self; sufficient to the day is the evil thereof. *Ecc. 5. 12.* The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

vying at the prosperity of others *: as likewise idleness x, * *Psal.* 73. 3. prodigality, wastful gaming, and all other wayes whereby we For I was en-
do unduly prejudice our own outward estate y : and defraud- vious at the
ing our selves of the due use and comfort of that estate foolish, when I
which God hath given us. z. saw the prosper-
ity of the
wicked. *Psal.*

37. 1-7. Fret not thy self because of evil doers, nor be thou envious against the workers of iniquity—v. 7] Rest in the Lord, and wait patiently for him; fret not thy self because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. (x) 2 *Thef.* 3. 11. For we hear that there are some who walk among you disorderly, working not at all, but are busie-bodies. *Prov.* 18. 9. He also that is slothful in his work, is a brother to him that is a great waster. (y) *Prov.* 21. 17. He that loveth pleasure shall be a poor man, he that loveth wine and oil shall not be rich, *Prov.* 23. 20, 21. Be not among wine-bibbers, among riotous eaters of flesh. v. 21] For the drunkard and glutton shall come to poverty, and drowsiness shall cloth a man with rags; *Prov.* 28. 19. He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough. (z) *Ecc.* 4. 8. There is one alone, and there is not a second, yea he hath neither child nor brother; yet there is no end of all his labour, nor is his eye satisfied with riches, neither saith he for whom do I labour, and bereave my soul of good? This is also vanity? yea it is a fore evil. *Ecc.* 6. 2. A man to whom God hath given riches, wealth and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity, and an evil disease. 1 *Tim.* 5. 8. But if any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse then an infidel.

Q. Which is the ninth Commandment?

A. The ninth Commandment is, [*Thou shalt not bear false witness against thy neighbour.* (a) *Exo.* 10. 16.

Q. What are the duties required in the ninth Commandment?

A. The duties required in the ninth Commandment are, the preserving and promoting of truth between man and man b, and the (b) *Zech.* 8. 16. good name of our neighbour as well as our own c: appearing These are the things that ye and standing for d, and from the heart e, sincerely f, freely g, shall do, Speak every man truth to his neighbour, execute the judgement of truth and peace in your gates. (c) 3 *John* v 12. *Demetrius* hath a good report of all men, and of the truth it self; yea, and we also bear record; and ye know that our record is true. (d) *Prov.* 3. 1. 8, 9. Open thy mouth, judge righteously, and plead the cause of the poor. v. 9] Open thy mouth for the dumb, in the cause of all such as are appointed to destruction. (e) *Psal.* 15. 2. He that walketh uprightly, and worketh righteousness, and (speaketh the truth from his heart, (f) 2 *Chren* 19. 9. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. (g) 1 *Sam.* 19. 4, 5. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the King sin against his servant, against David; because he hath not sinned against thee, and because his works to thee-waid have been very good. v. 5] For he did put his life in his hand, and slew the Philistine, and the Lord wrought great salvation for all Israel; thou sawest it, and didst rejoyce. Wherefore then wilt thou sin against innocent blood, to slay David without a cause?

(b) *Yos. 7. 19.* cleerlyb, and fully i, speaking the truth, and only the truth, in matters And *Joab* said of judgement and justice k, and in all other things whatsoever l; a unto *Achan*, charitable esteem of our neighbours m, loving, desiring, and rejoicing in their good name n, sorrowing for o, and covering of their infirmities p; freely acknowledging their gifts and graces q, defending to the Lord their innocency r; a ready receiving of a good report s, and unwilling to make confession unto him, and tell me now what thou hast done; hide it not from, (i) *2 Sam. 14. 18, 19, 20.* Then the King answered, and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my Lord the King now speak, v. 19] And the King said, Is not the hand of *Joab* with thee in all this? and the woman answered and said, As thy soul liveth, my Lord the King, none can turn to the right hand or to the left, from ought that my Lord the King hath spoken, for thy servant *Joab* he bad me, & he put all these words in the mouth of thine hand-maid, v. 20] To fetch about this form of speech, hath thy servant *Joab* done this thing; and my Lord is wise, &c. — (k) *Lev. 19. 15.* Thou shalt do no unrighteousness in judgements: thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour. *Prov. 14. 3. 25* A faithful witness will not lie, but a false witness will utter lyes, v. 25] A true witness delivereth souls, but a deceitful witness speaketh lyes, (l) *2 Cor. 1. 17, 18.* When I therefore was thus minded, did I use lightness for the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? v. 18] But as God is true, our word toward you was not yea and nay. *Eph. 4. 25.* Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. (m) *Heb. 6. 9.* But beloved, we are persuaded better things of you, and things that accompany Salvation. *1 Cor. 13. 7.* [Charity] beareth all things, believeth all things, hopeth all things, endureth all things. (n) *Rom. 1. 8.* First I thank my God through *Jesus Christ* for you all, that your faith is [spoken of] throughout the whole world. *2 Job. v. 4* I rejoice greatly that I found of thy children walking in the truth, as we have received a Commandment from the Father, *3 Job. v. 3, 4*] For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth, v. 4] I have no greater joy, then to hear that my children walk in the truth. (o) *2 Cor. 2. 4* For out of much affliction and anguish of heart I wrote to you, with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly towards you. *2 Cor. 12. 21* — And least when I come again my God will bumble me among you, and that I shall bewail many, who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed. (p) *Prov. 17. 9.* He that covereth a transgression, seeketh love; but he that repeareth a matter, separateth friends. *1 Pet. 4. 8.* And above all things have fervent charity among your selves; for charity shall cover a multitude of sins. (q) *1 Cor. 1. 4, 5. 7.* I thank my God always in your behalf for the grace of God which is given by *Jesus Christ*. v. 5] That in every thing ye are enriched by him in all utterance, and in all knowledge — v. 7] So that ye come behind in no gift, waiting for the coming of the Lord *Jesus Christ*. *2 Tim. 1. 4, 5* — Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy, v. 5] When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy Grand-mother *Lois*, and thy mother *Eunice*; and I am persuaded that in thee also, (r) *1 Sam. 22. 14.* Then *Abimelech* answered the King and said, And who is so faithful among all thy servants as *David*, which is the Kings-son-in-law, and goeth at thy bidding, and is honourable in thy house? (s) *1 Cor. 13. 6, 7.* [Charity] rejoiceth not in iniquity, but rejoiceth in the truth; v. 7] Beareth all things, believeth all things, hopeth all things, endureth all things.

singness to admit of an evil report concerning them *t*, discouraging tale-bearers *u*, flatterers ***, and slanderers *x*; love and care of our own good name, and defending it when need requireth *y*, keeping of lawful promises *z*, studying and practising of whatsoever things are true, honest, lovely, and of good report *a*.

(*t*) *Psal.* 15. 1. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against

his neighbour, (*u*) *Prov.* 25. 23. The North wind driveth away rain: so doth an angry countenance a backbiting tongue. (***) *Prov.* 26. 24, 25. He that hateth, dissembleth with his lips, and layeth up deceit within him; *v.* 25. When he speaketh fair, believe him not, for there are seven abominations in his heart. (*x*) *Psal.* 101. 5. Who so privily slandereth his neighbour, him will I cut off, &c. (*y*) *Pro.* 22. 1. A good name is rather to be chosen than great riches; and loving favour than silver and gold, *Job.* 8. 49. Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me. (*z*) *Psal.* 15. 4. — He that sweareth to his own hurt, and changeth not. (*a*) *Pbil.* 4. 8. Finally, brethren, Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

Q What are the sins forbidden in the ninth Commandment?

A. The sins forbidden in the ninth Commandment, are, all prejudicing the truth, and the good name of our neighbours, as well as our own *b*, especially in publick judicature *c*, giving false evidence *d*, suborning false witnesses *e*, wittingly appearing and pleading for an evil cause, outfacingspake unto the men; and *Eliab's* anger was kindled against *David*, and he said, why camest thou down hither, and with whom hast thou left those few sheep in the wilderness? *I know thy pride, and the haughtiness of thy heart*, &c. *2 Sam.* 16. 3. And the King said, and where is thy masters son? And *Ziba* said to the King, behold he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the Kingdom of my father. *2 Sam.* 1. 9, 10 — 15, 16. He said unto me again, stand I pray thee, upon me, and slay me; for anguish is come upon me, because my life is yet whole in me. *v.* 10. So I stood upon him, and slew him, because I was sure he could not live, after that he was fallen; and I took the crown that was on his head, and the bracelets from his arm, and have brought them hither to my lord — *v.* 15. And *David* called one of the young men, and said, go fall upon him. And he smote him, that he died. *v.* 16. And *David* said unto him, thy blood is upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed. (*e*) *Lev.* 19. 15. Ye shall do no unrighteousness in judgement; thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour. *Hab.* 1. 4. Therefore the law is slackened, and judgement doth never go forth; for the wicked doth compels about the righteous; therefore wrong judgement proceedeth. (*d*) *Prov.* 19. 5. A false witness shall not be unpunished, and he that speaketh lies shall not escape. *Prov.* 6. 16. — 19. There are six things which the Lord hateth, yea seven are, an abomination unto him — *v.* 19. A false witness that speaketh lies, and he that soweth discord among brethren. (*e*) *Act.* 6. 13. And they set up false witness, who said, This man ceaseth not to speak blasphemous words against this holy place and the Law.

(f) Jer. 9. 3.—5. and over-bearing the truth (f), passing unjust sentence (g), calling And they bend evil good, and good evil, rewarding the wicked according to their tongue the work of the righteous, and the righteous according to the work like their bow, of the wicked (h); forgery (i), concealing the truth, undue silence for lyes: but in a just cause (k), and holding our peace when iniquity call they are not valiant for either a reproof from our selves (l), or complaint to others (m); speaking the truth unseasonably (n) or, maliciously to a wrong end (o), or perverting it to a wrong meaning (p), or in doubtful proceed from evil to evil, and know not me, saith the Lord—v. 5.] And they will deceive every one his neighbour, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity. *Act. 24. 2--5.* And when he was called forth, Tertullus began to accuse him, saying, &c.—v. 5.] For we have found this man a pestilent fellow, and a mover of sedition amongst all the Jews throughout the world, and a ring-leader of the sect of the Nazarens. *Psal. 12. 3, 4.* The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. v. 4.] Who have said, with our tongues we will prevail our lips are our own; who is Lord over us? *Pf. 52. 1, 2, 3, 4.* Why boastest thou thyself in mischief, O thou mighty man? the goodness of God endureth continually. v. 2.] Thy tongue deviseth mischief, like a sharp razor, working deceitfully. v. 3.] Thou lovest evil more than good, and lying rather than to speak righteousness. *Selah. v. 4.]* Thou lovest all devouring words, O thou deceitful tongue. (g) *Prov. 17. 15.* He that justifieth the wicked, and he that condemneth the just, even they both are abomination unto the Lord. 1 *King. 21. from v. 9. to the 14.* And Jezebel wrote in the letter, laying, Proclaim a fast, and set Naboth on high, and set two men, sons of Belial before him, to bear witness against him, saying, Thou didst blaspheme God and the King, and then carry him out and stone him. v. 11.] And the men of the city, even the Elders and the Nobles, did so as Jezebel had sent unto them—And they stoned him with stones that he died (h) *Isa. 5. 2, 3.* Who justify the wicked for a reward, & take away the righteousness of the righteous from him. (i) *Pf. 109. 6, 9.* The proud have forged a lye against me, but I will keep, &c. *Luk. 19. 8.* And Zacchaeus stood & said unto the Lord, Behold, Lord, the half of my goods I give to the poor, &c.—*Luk. 16. 5, 6, 7.* So he called every one of his Lords debtors unto him, & said unto the first, how much owest thou unto my Lord? v. 6.] And he said an hundred measures of oil. And he said unto him, Take thy bill, and write fifty. v. 7.] Then said he to another, &c. (k) *Lev. 5. 1.* And if a Soul sin, and hear the voice of swearing, and is a witness whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity. *Deut. 13. 8.*—Thou shalt not consent unto him, nor hearken unto him, nor shall thine eye pity him, nor shalt thou spare, nor shalt thou conceal him. *Act. 5. 3--8, 9.* But Peter said, Ananias why hath Satan filled thy heart, to lye to the holy Ghost, & to keep back part of the price of the land? v. 8.] And Peter answered unto her, tell me whether ye sold the land for so much, And she said yea for so much. v. 9.] Then Peter said unto her. How is it that ye have agreed together, to tempt the Spirit of the Lord: Behold the feet of, &c.—2 *Tim. 4. 16.* At my first answer, no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. (l) 1 *King. 16.* And his father had not displeased him at any time in saying, why hast thou done so? *Lev. 19. 17.* Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy brother, and not suffer sin upon him. (m) *Isa. 59. 4.* None called for justice, nor any pleadeth for truth; they trust in vanity, &c.—(n) *Prov. 19. 11.* A fool uttereth all his mind; but a wise man keepeth it till afterwards. (o) 1 *Sam. 12. 9, 10.* Then answered Doeg the Edomite, who was set over the servants of Saul, & said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. v. 10.] And he enquired of the Lord for him, and gave him victuals, &c.—compared with *Psal. 52. 1. to 5.* A Psalm of David when Doeg the Edomite came and told Saul, &c.—v. 1.] Why boastest thou thyself in mischief, O mighty man? the goodness of God &c. and so on to v. 5. (p) *Pf. 56. 6.* Every day they wrest my words; all their thoughts are against me for evil. *Job. 2. 19.* Jesus answered, and said unto them, Destroy this Temple, and in three dayes I will raise it up; compared with *Mat. 26. 60, 61.*—At the last came two false witnesses. v. 61.] And said, This fellow said, I am able to destroy the Temple of God, and to build it in three dayes. and

and equivocal expressions to the prejudice of truth or justice. *Speak- (g) Gen. 3. 5.*
ing untruth *r*, lying *s*, slandering *t*, backbiting *u*, detracting*, *For God doth*
tale-bearing *x*, whispering *y*, scoffing *z*, reviling *a*, rash *b*, harsh know that in
c, and partial censuring *d*, misconstruing intentions, words the day ye eat
and actions *e*, flattering *f*, vain-glorious boasting *g*, thinking thereof, then
or speaking too highly or too meanly of our selves or your eyes shal
ye shall be as Gods knowing good and evil. *Gen. 26. 7-9.* And the men of the place ask-
ed him of his wife, and he said, *She is my Sister*; for he feared to say she is my wife,
lest, &c. *(r) Isa. 59. 13.* In transgressing and lying against the Lord, and departing away
from our God, speaking oppression, &c.—*(s) Lev. 19. 11.* Ye shall not steal, nor deal
falsly, nor lie one to another. *Col. 3. 9.* Lie not one to another, seeing that ye have put
off the old man with his deeds. *(r) Psal. 50. 20.* Thou sittest and speakest against thy
brother, thou slanderest thine own mothers son. *(u) Psal. 15. 3.* He that backbiteth not
with his tongue, &c.—*(*) Jam. 4. 11.* Speak not evil one of another, Brethren, he that
speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and
judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.
Jer. 38. 4. Therefore the Princes said unto the King, we beseech thee let this man be
put to death, for thus he weakeneth the hands of the men of war that remain in the ci-
ty, and of all the people, &c.—*(x) Lev. 19. 16.* Thou shalt not go up and down as a
tale bearer among thy people, neither shalt thou stand against the good of thy neigh-
bour. I am the Lord. *(y) Rom. 1. 29, 30.* Being filled with all unrighteousness, fornication,
wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit,
malignity, whisperers, v. 30] Back-biters, haters of God, &c. *(z) Gen. 21. 6.* And *Sa-
rah* saw the son of *Hagar* the Egyptian, which she had born unto *Abraham*, mocking. *Com-
pared with Gal. 4. 29.* But as then he that was born after the flesh persecuted him that
was born after the Spirit, even so it is now. *(a) 1 Cor. 6. 10.* Nor thieves, nor covetous,
nor revilers, nor drunkards, nor extortioners, shall inherit the Kingdom of God. *(b)
Mat. 7. 1.* Judge not, that ye be not judged. *(c) Acts 28. 4.* No doubt, this man is a
murderer; whom though he hath escaped the sea, yet vengeance suffereth not to live. *(d)
Gen. 38. 24.* And it came to pass about three months after, that it was told *Judah*, say-
ing, *Thamar* thy daughter in law hath played the harlot, and also behold, she is with
child by whoredom; and *Judah* said, *Bring her forth, and let her be burnt.* *Rom. 2. 1.*
Therefore thou art inexcusable, O man whosoever thou art that judgest; for wherein
thou judgest another, thou condemnest thy self, &c.—*(e) Neh. 6. 6, 7, 8.* In which
[letter that *Sanballat* sent] was written, it is reported among the heathen, and *Cashtu*
saith it, that thou and the Jews think to rebel, for which cause thou buildest the wall, that
thou maiest be their King, according to these words. v. 7] And thou hast also appoin-
ted Prophets to preach of thee at Jerusalem, saying, There is a King in Judah and now
shall it be reported to the King, according to these words, Come now therefore, and
let us take counsel together, v. 8] Then I sent unto him saying, There are no such things
done as thou saist, but thou faintest them out of thine own heart. *Rom. 3. 8.* And not ra-
ther as we be slanderously reported, and as some affirm that we say, Let us do evil that
good may come, whose damnation is just. *Psal. 69. 10.* When I wept and chastened my
soul with fasting, that was to my reproach. *1 Sam. 1. 13, 14, 15.* Now *Hannah* she spake
in the heart, only her lips moved, but her voice was not heard: therefore *Eli* thought
she had been drunken. v. 14] And *Eli* said unto her, how long wilt thou be drunken? put
away thy wine from thee. v. 15] And *Hannah* answered and said, No, my Lord, I am a
woman of a sorrowful spirit, I have drunk neither wine, &c. *2 Sam. 10. 3.* And the Pri-
nces of the children of *Ammon* said unto *Hanun* their Lord, Thinkest thou that *David* doth
honour thy father, that he hath sent comforters unto thee? hath not *David* rather sent
his servant unto thee to search the city, and to spy it out, and to overthrow it? *(f) Psal.
12. 2, 3.* They speak vanity every man with his neighbour, &c.—v. 3] The Lord shall
cut off all flattering lips, and the tongue that speaketh proud things. *(g) 2 Tim. 3. 2.*
For men shall be lovers of themselves, covetous, boasters, &c. others

others *b*, denying the gifts and graces of God *i*, aggravating smaller faults *k*, hiding, excusing, or extenuating of sins, when called to a free confession *l*, unnecessary discovering of infirmities *m*, raising false rumours *n*, receiving and countenancing evil reports *o*, and stop-
trusting in them ping our ears against just defence *p*, evil suspicion *q*, envying or
grieving at the deserved credit of any *r*, endeavouring or desiring
were righteous,
and despised others.—v. 11]

And the Pharisee stood up, and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican, Rom. 12. 15—Mind not high things, but condescend to men of low estate; be not wise in your own conceit. 1 Cor. 4. 6. And these things, brethren, I have in a figure transferred to my self, and to Apollo, for your sakes: that you might learn of us not to think of men, above that which is written, that no one of you be puffed up for one against another. Act. 12. 22. And the people gave a shout, saying, It is the voice of God, and not of man! Exod. 4. 10, 11, 12, 13, 14. And Moses said, O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant; but am slow of speech, and of a slow tongue. v. 11] And the Lord said unto him, Who hath made the mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord? v. 12.] Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. v. 13] And he said, O my Lord, send, I Pray thee, by the hand of him whom thou wilt send. v. 14] And the anger of the Lord was kindled against Moses, &c. (i) Job 17. 5, 6. God forbid that I should justify you; till I dye I will not remove mine integrity from me. v. 6] My righteousness I will hold fast, and not let it go; my heart shall not reproach me as long as I live. Job 4. 6. Is not this thy fear, thy confidence, the uprightness of thy wayes, and thy hope? (k) Mat. 7. 3, 4, 5. And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam which is in thine own eye? v. 4] Or how wilt thou say to thy brother, Let me pull out, &c. ? v. 5] Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brothers eye. (l) Pro. 28. 13. He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall find mercy. Pro. 30. 20. Such is the way of an adulterous woman; she eateth, and wipeeth her mouth, and saith I have done no wickedness. Gen 3. 12, 13. And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat. v. 13]—and the woman said, The Serpent beguiled me, and I did eat. Jer. 2. 35. Yet thou saist, Because I am innocent, surely his anger shall turn from me: behold I will plead with thee, because thou saiest, I have not sinned. 2 Kings 5. 25.—and Elisha said to him, Whence comest thou Gehazi? And he said, Thy servant went no whither. Gen 4. 9: And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; Am I my brothers keeper? (m) Gen. 9. 22: And Cham the father of Canaan saw the nakedness of his father, and told his two brethren without. Pro. 25. 9, 10. Debate thy cause with thy neighbour himself, and discover not a secret to another. v. 10] Lest he that heareth it put thee to shame, and thine infamy turn not away. (n) Exo. 23. 1. Thou shalt not raise a false report: put not thy hand with the wicked to be an unrighteous witness. (o) Prov. 29. 12. If a Ruler hearken to lies, all his servants are wicked. (p) Act. 7. 56, 57. And Stephen said, Behold, I see the heavens opened, &c.—v. 57] Then they cried out with a loud voice, and stopped their ears, &c.—Job. 31. 13, 14. If I did despise the cause of my man-servant or maid servant, when they contended with me; v. 14] What then shall I do, when God riseth up? &c. (q) 1 Cor. 13. 5. [Charity] doth not behave itself unfeemly, seeketh not her own, is not easily provoked, thinketh not evil. 1 Tim. 6. 4. He is proud; knowing nothing, but doting about questions, and strifes of words, &c.—(r) Num. 11. 29. And Moses said unto him, Enviest thou for my sake? Would God that all the Lords people were Prophets, and that the Lord would pour out his Spirit upon them. Mat. 21. 15. And when the chief Priests and Scribes, saw the wonderful things that he did, and the children crying in the Temple, and saying, Hosanna to the Son of David, they were sore displeased.

to impair it *f*, rejoicing in their disgrace and infamy *t*, scorn-ful contempt *u*, fond admiration ***, breach of lawful promises *x*, neglecting such things as are of good report *y*, and practising or not avoiding our selves, or not hindering, what we can in others, such things as procure an ill name *z*.

(*f*) *Ezra* 4. 11. *Be it known unto the King, that the Jews who came up from thee to us, are come unto*

Jerusalem, building the rebellious and bad City, and have set up the walls, &c. v. 13.] Be it known now unto the King, that if this City be built, and the walls set up again, they will not pay tithes, tribute, and custome, and so thou shalt endamage the revenue of the Kings. (*t*) *Jer.* 48. 27. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippest for joy. (*u*) *Pf.* 35. 15, 16—26. But in mine adversity they rejoiced, and gathered themselves together; yea, the abjects gathered themselves together, &c.— v. 16] With hypocritical mockers in feasts they gnashed upon me with their teeth.— v. 21.] Yea they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it. *Mat.* 27. 28, 29. And they stripped him, and put on him a scarlet robe. v. 29] And when they had platted a crown of thorns, they put it on his head, and a reed in his right hand, and they bowed the knee before him, and said, Hail King of the Jews. (***) *Jude* v. 16] These are murmurers, complainers, walkers after their own lusts, and their mouth speaketh great swelling words, having mens persons in admiration because of advantage. *Als* 12. 22. And the people gave a great shout, saying, It is the voice of a God, and not of a man! (*x*) *Rom.* 1. 31. Without understanding, Covenant-breakers, &c. 2 *Tim.* 3. 3. Without natural affection, truce-breakers, false accusers, &c. (*y*) 1 *Sam.* 2. 24. Nay my sons; for it is no good report that I hear, ye make the Lords people to transgress. (*z*) 2 *Sam.* 13. 12, 13. And she [*Tamar*] answered *Amnon*, Nay, my brother, do not force me: for no such thing ought to be done in Israel; do not thou this folly. v. 13] And I, whether shall I cause my shame to go? And as for thee, thou shalt be as one of the fools in Israel; now therefore, &c.— *Prov.* 5. 8, 9. Remove thy way far from her, and come not nigh the door of her house. v. 9. Lest thou give thine honour unto others, and thy years unto the cruel. *Prov.* 6. 33. A wound and dishonour shall he get, and his reproach shall not be wiped away.

Q. Which is the tenth Commandment?

A. The tenth Commandment is, [*Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.*]

Q. What are the duties required in the tenth Commandment? (*a*) *Exod.* 20. 17

A. The duties required in the tenth Commandment are, such a full contentment with our own condition *b*, and such (*b*) *Heb.* 13. 5. a charitable frame of the whole soul toward our neighbour, Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee, 1 *Tim.* 6. 6. But godliness with contentment is great gain.

tend

(c) Job 31.29 tend unto, and further all that good which is his c.
If I rejoiced

at the destruction of him that hated me, or lift up my self when evil found him. *Rom.* 12. 15. *Rejoice with them that do rejoyce, and weep with them that weep. Psal.* 122.7. 8,9. Peace be within thy walls, and prosperity within thy palaces. v. 8.] For my brethren and companions sake, I will now say, Peace be within thee. v. 9.] Because of the house of the Lord our God, I will seek thy good. *1 Tim.* 1. 5. Now the end of the Commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned. *Eph.* 10. 3. For *Mordecai* the Jew was next unto King *Ahasuerus*, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed. *1 Cor.* 13. 4,5,6,7. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not her self, is not puffed up. v. 5.] Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil. v. 6.] Rejoiceth not in iniquity, but rejoiceth in the truth. v. 7.] Beareth all things, believeth all things, hopeth all things, endureth all things.

Q. What are the sins forbidden in the tenth Commandment?

A. The sins forbidden in the tenth Commandment, are, (d) *1 King.* 1. discontentment with our own estate d; envying e, and grieving 4. And *Ahab* ing at the good of our neighbours f, together with all inordinate motions and affections to any thing that is his g. came into his house heavy & displeased, because of the word which *Naboth* had spoken to him; for he had said, I will not give thee the inheriance of my fathers; and he laid him down upon his bed, and turned away his face, and would eat no bread. *Eph.* 5. 13. Yet all this availeth me nothing, so long as I see *Mordecai* the Jew sitting at the Kings gate. *1 Cor.* 10. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyers (e) *Gal.* 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another. *Jam.* 3. 14—16. But if you have bitter envying and strife in your hearts, glory not, and lye not against the truth. — v. 16. For where envying and strife is, there is confusion, and every evil work. (f) *Psal.* 112. 9, 10. He hath dispersed, he hath given to the poor; his righteousness endureth for ever, his horn shall be exalted for ever. v. 10] The wicked shall see it, and be grieved; he shall gnash his teeth, and melt away: the desire of the wicked shall perish. *Neh.* 2. 10. When *Sanballat* the Horovite, and *Tobiah* the servant of the *Ammonite* heard of it, it grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel. (g) *Rom.* 7. 7, 8. What shall we say then? Is the Law sin? God forbid. Nay, I had not known sin, but by the Law; for I had not known lust, except the Law had said, Thou shalt not covet. v. 8] But sin taking occasion by the Commandment, wrought in me all manner of concupiscence; for without the Law sin was dead. *Rom.* 13. 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, (Thou shalt not bear false witness, Thou shalt not cover; and if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. *Col.* 3. 5. Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. *Deut.* 5. 21. Neither shalt thou desire thy neighbours wife, nor shalt thou covet thy neighbours house, his field, his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.

Q. Is any man able perfectly to keep the Commandments of God?

A. No man is able, either of himself *b*, or by any grace *(b)* *Jam. 3. 2.* received in this life, perfectly to keep the Commandments of God *i*, but doth daily break them in thought *k*, word, things we offend all. If any man offend *L*.

not in word, the same is a perfect man, and able also to bridle the whole body. *Job. 15. 5.* I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *Rom. 8. 3.* For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh; and for sin, condemned sin in the flesh. *(i)* *Ecc. 7. 20.* For there is not a just man upon earth, that doeth good, and sinneth not. *Job. 1. 8—10* If we say that we have no sin, we deceive our selves, and the truth is not in us—*v. 10* If we say that we have not sinned, we make him a liar, and his word is not in us. *Gal. 5. 17* For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to the other: So that ye cannot do the things that ye would. *Rom. 7. 18, 19.* For I know that in me, that is, in my flesh, dwelleth no good thing. For to will is present with me; but how to perform that which is good I find not. *v. 19* For the good that I would, I do not; but the evil that I would not, that do I. *(k)* *Gen. 6. 5.* And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. *Gen. 8. 21—* And the Lord said in his heart, I will curse the ground no more for mans sake: for the imagination of mans heart is evil from his youth, &c. *(l)* *Rom. 3.* from *v. 9.* to *v. 21—* for we have before proved both Jews and Gentiles that they are under sin. *v. 10* As it is written, There is none righteous, no not one. *v. 11* There is none that understandeth, there is none that seeketh after God. *v. 12* They are all gone out of the way; they are altogether become unprofitable; there is none that doth good, no not one. *v. 13* Their throat is an open sepulchre, &c—*v. 20—* that every mouth may be stopped; and all the world may become guilty before God. *Jam. 3.* from *v. 2.* to *v. 13.* For in many things we offend all, &c—

Q. Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God?

A. All transgressions of the Law of God are not equally hainous: but some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God than others *m*.

no power at all against me, except it were given thee from above, therefore he that delivered me unto thee hath the greater sin, *Ezek. 1. 6—13—15.* But turn thee yet again, and thou shalt see greater abominations—*v. 13* Turn thee yet again, & thou shalt see greater abominations than these. *Job. 5. 16.* If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it, *Pal. 78. 17.*—*32—* 56. And they sinned yet more against him, by provoking the most High in the wilderness—*v. 32* For all this they sinned still, &c—*v. 56* Yet they tempted, and provoked the most high God, and kept not his testimonies.

Q. What are those aggravations which make some sins more heinous than others?

A. Sins received their aggravations,

(*n*) *Fer. 2, 8.* From the persons offending *n*; if they be of riper age *o*, greater experience, or grace *p*; eminent for profession *q*, gifts *r*, place *s*, office *t*; guides to others *u*, and whose example is likely to be followed by others ***.

From the parties offended *x*; if immediately against

not, the Pastors also transgressed against me, and the Prophets prophesied by Baal, and walked after things that do not profit. (*o*) *Joh. 3, 2, 7—9.* I said, Dayes should speak, multitude of years should teach wisdom—*v. 9*] Great men are not alwayes wise, neither do the aged understand judgement. *Ecl. 4, 13.* Better is a poor and a wise child, then an old and foolish King, who will no more be admonished. (*p*) *1 Kings 11, 4—9.* For it came to pass when Solomon was old,

that his wives turned away his heart after other gods, &c.—*v. 9*] And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared to him twice. (*q*) *2 Sam. 12, 14.* Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child that is born unto thee shall surely die. *1 Cor. 5, 1.* It is reported commonly, that there is fornication among you, and such fornication as is not so much as named among the Gentiles; hat one should have his fathers wife. (*r*) *Jam. 4, 17.* Therefore to him that knoweth to do good, and doth it not, to him it is sin. *Luk. 12, 47, 48.* And that servant, that knew his masters will, and prepared not himself, nor did accordingly, shall be beaten with many stripes. *v. 48*] But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him shall be much required; and to whom men have committed much, of them they will ask the more.

(*s*) *Fer. 5, 4, 5.* Therefore I said, Surely these are poor, they are foolish, they know not the way of the Lord, nor the judgement of their God. *v. 5*] I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, & the judgment of their God; but these have altogether broken the yoke, and burst the bands. (*t*) *2 Sam. 12, 7, 8, 9.* And Nathan said unto David, thou art the man. Thus saith the Lord God of Israel, I anointed thee King over Israel, &c.—*v. 8*] And gave thee thy masters house, and his wives into thy bosome, & gave thee the house of Israel and Judah; and if that had been too little, I would moreover have given thee such and such things. *v. 9*] Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? &c. *Ezek. 8, 11, 12.* And there stood before them seventy men of the ancients of the house of Israel, & in the midst of them stood Jaazaniah the son of Shaphan, &c.—*v. 12*] Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery? &c.—(*u*) *Rom. 2, [from v. 17, to v. 25]* Behold thou art called a Jew, and rekest in the Law, and makest thy boast of God. *v. 18*] And knowest his will, &c.—*v. 19*] And art confident, that thou thy self art a guide to the blind, a light to them which are in darkness, &c.—*v. 21*] Thou therefore that teachest another, teachest thou not thy self? Thou that preacheest a man should not steal, dost thou steal? &c.—

** Gal. 2, 11, to 15.* But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. *v. 12*] For before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew, & separated himself, fearing them which were of the Circumcision. *v. 13*] And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. *v. 14*] But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou being a Jew, livest after the manner of the Gentiles, & not as do the Jews, why compellest thou the Gentiles to live as do the Jews? (*x*) *Mat. 2, 38, 39.* But when the husbandmen saw the son, they said among themselves, &c.—*v. 39*] And they caught him, and cast him out of the Vineyard, and slew him.

God y, his attributes z, and worship a; against Christ, and his grace (y) *1 Sam. 1. 25*,
 b; the holy Spirit c, his witness d, and working e; against superiors, *It one man sin*
 men of eminency f, &c. such as we stand especially related & engaged *against another,*
 unto g; against any of the Saints h, particularly weak brethren i, the *the Judge shall*
 judge him; but
if a man sin against the Lord, who shall entreat for him? &c. Act. 5. 4. Thou hast not lyed unto
 men, but unto God. *Psal. 51. 4.* Against thee, thee only have I sinned, and done this evil in thy
 sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.
 (2) *Rom. 2. 4.* Or despisest thou the riches of his goodness, and forbearance, & long-suffering,
 not knowing that the goodness of God leadeth thee to repentance? (a) *Mal. 1. 8—14.* And if ye
 offer the blind for a sacrifice, is it not evil? and if ye offer the lame, & sick, is it not evil? offer it
 now to thy governor, &c.—v. 14] But cursed be the deceiver which hath in his flock a male, &
 voweth *his sacrifice* unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts,
 and my Name is dreadful among the heathen. (b) *Heb. 1. 2, 3.* For if the word spoken by An-
 gels was stedfast, and every transgression and disobedience received a just recompence of re-
 wards; v. 3. *How shall we escape, if we neglect so great salvation?* *Heb. 12. 25.* See that ye refuse not
 him that speaketh; for if they escaped not, who refused him that spake on earth, much more shall
 not we escape; if we turn away from him that speaketh from heaven. (c) *Heb. 10. 29.* Of how much
 sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of
 God, &c.—*Mat. 12. 31, 32.* Wherefore I say unto you, All manner of sin and blasphemy shall be
 forgiven unto men; but the blasphemy against the holy Ghost shall not be forgiven unto men. v. 32]
 And whosoever speaketh a word against the Son of man it shall be forgiven him, but *whoso-*
ever, &c.—(d) *Eph. 4. 30.* And grieve not the holy Spirit of God, whereby ye are sealed unto the
 day of Redemption. (e) *Heb. 6. 4, 5.* For it is impossible for those who were once enlightened, &
 have tasted of the heavenly gift, and were made partakers of the Holy Ghost, v. 5] And have tasted
 the good word of God, and the powers of the world to come; if they fall away, to renew them a-
 gain unto repentance, &c.—(f) *Jude v. 8.* Likewise also these filthy dreamers defile the flesh, de-
 spise dominion, and speak evil of dignities. *Num. 12. 8, 9.* Wherefore then were ye not afraid to
 speak against my servant Moses? v. 9] And the anger of the Lord was kindled against them, and
 he departed. *1 Sa. 3. 5.*—the child shall behave himself proudly against the ancient, and the base a-
 gainst the honourable. (g) *Prov. 30. 17.* The eye that mocketh at his father, and despiseth to obey
 his mother, the Ravens of the valleys shall pick it out, and the young Eagles shall eat it. 2 *Cor.*
12. 15. And I will very gladly spend and be spent for you, though the more abundantly I love
 you, the less I be loved. *Pf. 55. 12, 13, 14, 15.* For it was not an enemy that reproached me, then
 could have borne it: neither was it he that hated me, that did magnifie himself against me,
 then I would have hid my self from him. v. 13] But it was thou, a man, mine equal, my guide,
 & my acquaintance. v. 4] We took secret counsel together, & walked, &c.—v. 15] Let death seize upon
 them, and let them go down quickly into hell, &c.—(h) *Zeph. 2. 8—10, 11.* I have heard the re-
 proach of Moab, and the revilings of the children of Ammon, whereby they have provoked my peo-
 ple, &c.—v. 10] This shall they have for their pride, because they have reproached, and magnified
 themselves against the people of the Lord of hosts. v. 11] The Lord will be terrible unto them. &c.—
Mat. 18. 6. But whoso shall offend one of these little ones which believe in me, it were better
 for him that a millstone were hanged about his neck, &c. 1 *Cor. 6. 8.* Nay you do wrong, and de-
 ceive, and that your brethren. *Rev. 17. 6.* And I saw the woman drunken with the blood of
 the Saints, & of the Martyrs of Jesus, &c. (i) 1 *Cor. 8. 11, 12.* And through thy knowledge shall
 thy weak brother perish, for whom Christ died; v. 12] But when ye sin so against the brethren,
 and wound their weak conscience, ye sin against Christ. *Rom. 14. 13—15—21.* Let us not there-
 fore judge one another any more; but judge this rather, that no man put a stumbling block, or
 occasion to fall in his brothers way—v. 15] But if thy brother be grieved with thy meat,
 how walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.—
 v. 21] It is good neither to eat flesh, nor to drink wine; nor any thing whereby thy brother
 stumbleth, or is offended, or is made weak.

(k) *Exek. 13. 19.* souls of them, or any other *k*, and the common good of all, or many *l*. And will ye pol-

lute me among my people for handfuls of barley, and for pieces of bread, to *slay the souls that should not die*, and to save the souls alive that should not live, by your lying to my people that hear your lies? *1 Cor. 8. 12.* But when you sin so against the brethren, and wound their weak consciences, ye sin against Christ. *Rev. 18. 13.* [The merchandize of gold] And cinnamon, and odours, and ointments, and wine, and oil, & wheat, and beasts, and sheep & horses, & chariots, and slaves, and souls of men. *Mat. 23. 15.* Wo unto you Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselite, and when he is made, ye make him two-fold more the child of hell then yourselves. (l) *1 Thes. 2. 15, 16.* Who both killed the Lord Jesus, and their own Prophets, and have persecuted us, and they please not God, and are contrary to all men. v. 16] Forbidding us to speak to the Gentiles, &c.—*Josh. 22. 20.* Did not *Achan* the son of *Zorab* commit a trespass in the accursed thing, and wrath fell on all the Congregation of Israel? and that man perished not alone in his iniquity,

(m) *Prov. 6. 30.* From the nature and quality of the offence *m*; if it be against the to the end. Men expresse letter of the Law *n*, break many Commandments, contain do not despise in it many sins *o*; if not only conceived in the heart, but breaks forth a thief, if he in words and affections *p*, scandalize others *q*, and admit of no reparation to satisfy his soul, when he is hungry. v. 3.] But if he be found he shall restore seven fold, &c. v. 3.] But who so commiteth adultery with a woman, lacketh understanding; he that doth it destroyeth his own soul v. 33.] A wound and dishonour shall he get, and his reproach shall not be wiped away, &c.—(n) *Ezra. 9. 10, 11, 12.* And now, O our God, what shall we say after this? for we have forsaken thy Commandments. v. 11] Which thou hast commanded by thy Prophets, saying, The land unto which ye go is an unclean land with filthiness of the people, &c. v. 12] Now therefore give not your daughters to their sons, nor, &c.—*1 Kings 11. 9, 10.* And the Lord was angry with *Solomon*, because his heart was turned away from the Lord God of Israel, who had appeared to him twice. v. 10] And had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded him. (o) *Col. 3. 5.* Mortifie therefore your members, which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry. *1 Tim. 6. 10.* For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows. *Prov. 5. 8, 9, 10, 11.* Remove thy way far from her, and come not nigh the door of her house. v. 9] Left thou give thine honour unto others, and thy years unto the cruel. v. 10] Left strangers be filled with thy wealth, &c. v. 11] And thou mourn at the last when thy flesh and body are consumed. v. 12] And say, How have I hated instruction, and my heart despised reproof! *Prov. 32. 33.* But who so commiteth adultery with a woman lacketh understanding; he that doth it destroyeth his own soul. v. 33.] A wound and dishonour shall he get, &c.—*Josh. 7. 21.* When I saw among the spoils a goodly Babylonish garment, and 200. shekles of silver, and a wedge of gold of 50. shekles weight, then I covered them, and took them, &c.—(p) *Jam. 1. 14, 15.* But every man is tempted when he is drawn away of his own lusts, and enticed. v. 15] Then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death. *Mat. 5. 22.* But I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother *Racha*, shall be in danger of the Council; but whosoever shall say, thou fool, shall be in danger of hell fire. *Mich. 2. 1.* Wo unto them that devise iniquity, that work evil upon their beds; when the morning is light they practise it, because it is in the power of their hand. (q) *Mat. 18. 7.* Wo to the world because of offences; for it must needs be that offences come, but wo to that man by whom the offence cometh. *Rom. 1. 23, 24.* Thou that makest thy boast of the Law, through breaking the law dishonourest thou God. v. 24] For the name of God is blasphemed among the Gentiles through you, as it is written, savior

ration 7; if against means f, mercies 8, judgements 9, light of (r) 17. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850

(b) Ps. 78. 34. misers *b*; vows *c*, covenants *d*, and engagements to God or men *e*; 35, 36, 37. if done undeliberately *f*, wilfully *g*, presumptuously *b*, impudently *h*, boastingly *k*, maliciously *l*, frequently *m*, obstinate-ly, then *n*, with delight *o*, continuance *p*, or relapsing after repent- they sought him, and returned and enquired early after God: v. 35] And they remembered that God was their Rock, and the high God their redeemer. v. 36] Nevertheless they did flatter him with their mouth, and they lyed unto him with their tongues. v. 37] For their heart was not right with him, neither were they stedfast in his covenants. Jer. 2. 20. For of old time I have broken thy yoke, and burst thy bands, and thou saidst, I will not transgress, when upon every high hill, and under every green tree thou wandrest, playing the harlot. Jer. 42. 5] 6—20, 21. Then they said to Jeremiah, the Lord be a true and faithful witness between us, if we do not even according to all things for which the Lord thy God shall send thee to us, v. 6] Whether it be good or evil, we will obey the voice of the Lord our God, to whom we send thee, &c. —v. 20] But ye dissembled in your hearts when ye sent me to the Lord your God, saying, Pray for us unto the Lord our God, and according to all that the Lord our God shall say, so declare unto us, and we will do it. v. 21] And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for which he hath sent me unto you. (c) Eccl. 5. 4, 5, 6. —When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools, pay that thou hast vowed. v. 5] Better is it that thou shouldst not vow, then that thou shouldst vow, and not pay. v. 6] Suffer not thy mouth to cause thy flesh to sin; neither say thou before the Angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands? Pro. 20. 25. It is a snare to the men who devoureth that which is holy, and after voweth to make enquiry. (d) Lev. 26. 25. And I will bring the sword upon you, that shall avenge the quarrel of my covenant, &c. (e) Pro. 2. 17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God. —Ezek. 17. 18, 19. Seeing he despised the oath, by breaking the covenant (when Joe he had given his hand) and hath done all these things, he shall not escape. v. 19.] Therefore thus saith the Lord God, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompence upon his own head. (f) Psa. 36. 4. He deviseth mischief upon his bed, he setteth himself in a way that is not good, the abhorreth not evil. (g) Jer. 6. 16. Thus saith the Lord, stand ye in the wayes, and see, and ask for the old paths, wherein is the good way, and walk therein, and ye shall find rest for your souls: But they said, we will not walk therein. (h) Num. 15. 30. But the soul that doth ought presumptuously, whether he be born in the land, or a stranger, the same provoketh the Lord, and that soul shall be cut off from among his people. Exo. 21. 14. But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine Altar that he may dye. (i) Jer. 3. 3. Therefore the showers have been withholden, and there hath been no latter rain; and thou hast a whores forehead, thou refusedst to be ashamed. Pro. 7. 12. So she caught him and kissed him, and with an impudent face said unto him, &c. —(k) Psa. 52. 1. Why boastest thou thyself in mischief, O thou mighty man? &c. (l) 3 Joh. v. 10. Wherefore if I come, I will remember his deeds which he doth, prating against us with malicious words, &c. (m) Num. 14. 22. Because all those men who have seen my glory, and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, & have not hearkened to my voice, &c. —(n) Zech. 7. 11, 12. But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear. v. 12] Yea they made their hearts as an Adamant stone, lest they should not hear the law; and the word which the Lord of hosts hath sent in his spirit by the former Prophets; therefore came a great wrath from the Lord of hosts. (o) Pro. 2. 14. Who joyce to do evil, and delight in the forwardness of the wicked. (p) Isa. 57. 17. For the iniquity of his coverings was I wroth, and I smote him; I hid me and was wroth, and he went on forwardly in the way of his heart.

tance q.

[q] Jer. 34. 8;

10. 11. This is

the word that came unto Jeremiah from the Lord, after that the King Zedekiah had made a Covenant with all the people which were at Jerusalem, to proclaim liberty to them. [v. 9] That every man should let his man-servant, and maid-servant, being an Hebrew, or Hebrewess, go free, that none should serve himself of them, to wit, of a Jew his brother. [v. 10] Now when all the princes and people which had entered into the Covenant, heard it, they obeyed, and let them go. [v. 11] But afterwards they turned and caused the servants and hand-maids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids. 2 Pet. 2. 20, 21, 22 For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. [v. 21] For it had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy Commandment delivered unto them. [v. 22] But it happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.

From circumstances of time r, and place s; if on the Lords day t, (r) 2 King. 5. 26. or other times of divine worship u, or immediatly before *, or after And he said unto these x, or other helps to prevent or remedy such miscarriages y; if to Gebazi, went not my heart with thee when the man turned again from his Chariot to meet thee? Is it a time to receive money, and garments, and olive-yards, and vine-yards, and sheep, and oxen, and men-servants, and maid-servants? (s) Jer. 7. 10— And come and stand before me in this house, which is called by name, and say, We are delivered to do all these abominations. Isa. 26. 10. Let favour be shewen to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the Majesty of the Lord. (t) Exek. 23. 37, 38, 39. That they have committed adultery, and blood is in their hands, and with their idols have they committed, &c.— v. 38] Moreover this they have done unto me, They have defiled my Sanctuary in the same day, and have profaned my Sabbaths. [v. 39] For when they had slain their children to their idols, then they came the same day into my Sanctuary to profane it; and lo, thus have they done in the midst of my house. (u) Isa. 58. 3, 4, 5. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted ourselves, and thou takest no knowledge? Behold in the day of your fast ye find pleasure, and exact all your labours. [v. 4] Behold ye fast for strife and debate, and to smite with the fists of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. [v. 5] Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down the head as a bull-rush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Num. 25. 6, 7. And behold one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses and of all the congregation of the children of Israel, who were weeping before the door of the Tabernacle of the congregation. [v. 7] And when Phineas the son of Eleazar, the son of Aaron the Priest saw it, he rose up from among the congregation, and took a javelin in his hand— (*) 1 Cor. 11. 20, 21. When ye come together therefore into one place, this is not to eat the Lords Supper. [v. 21] For in eating, every one taketh before another his own supper, &c.— (x) Jer. 7. 8, 9, 10. Behold ye trust in lying words that cannot profit. [v. 9] Will ye steal, murder, &c.— [v. 10] And come and stand before me in this house which is called by my name? &c.— Pro. 7. 14, 15. I have peace-offerings with me, this day I have paid my vows. [v. 15.] Therefore came I forth to meet thee diligently, to seek thy face, and I have found thee. Job. 13. 27.—30. And after the sop Satan entred into him. Then said Jesus unto him, what thou doest, do quickly.— [v. 10] He then having received the sop, went immediatly out, &c. (y) Ezra 9. 13, 14. And after all that is come upon us for our evil deeds, &c.— [v. 14] Should we again break thy Commandments, and joyn in affinity with the people of those abominations? &c. in

(1) *1 Sam. 16.* in publick, or in the presence of others who are thereby likely
 122. So they to be provoked or defiled z.
 spread *Abſalom*

a tent upon the top of the house, and *Abſalom* went in unto his fathers concubines in the sight
 of all Israel. *1 Sam. 2. 22, 23, 24.* Now *Eli* was very old, and heard all that his sons did un-
 to all Israel, and how they lay with the women that assembled at the door of the tabernacle,
 &c. v. 23] And he said unto them, why do ye such things? for I hear of your evil dealings
 by all this people. v. 24] Nay, my sons; for it is no good report that I hear, ye make the
 Lords people to transgress.

Q. What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the sovereign-

(a) *Sam. 2. 10.* ty a, goodness b, and holiness of God c, and, against his righ-
 11. For whoſo- teous law d, deserveth his wrath and curse e, both in this
 ever shall keep life f, and that which is to come g; and cannot be expiated,
 the whole law, but by the blood of Christ h.
 and yet offend
 in one point,

he is guilty of all. v. 12] For he that said, Do not commit adultery, said also, Do not kill.
 Now, &c. (b) *Exod. 20. 1, 2.* God spake all these words, saying, v. 2] I am the Lord thy
 God who brought thee out of the land of Egypt, out of the house of bondage. (c) *Hab. 1. 13.*
 Thou art of purer eyes then to behold evil, and canst not look on iniquity: wherefore lookest thou
 upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the
 man that is more righteous then he? *Lev. 10. 3.* Then *Moses* said unto *Aaron*, This is that the
 Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people will
 I be glorified. *Lev. 11. 44, 45.* For I am the Lord your God, ye shall therefore sanctify your
 selves, and ye shall be holy, for I am holy; neither shall ye defile your selves with any man-
 ner of creeping thing, &c. v. 45. For I am the Lord which bringeth you up from the land of
 Egypt, to be your God; ye shall therefore be holy, for I am holy. (d) *1 Job. 3. 4.* Whosoever
 committeth sin, transgresseth also the law, for sin is the transgression of the Law. *Rom. 7. 12*
 Wherefore the law is holy, and the commandment is holy, just and good. (e) *Eph. 5. 6.*
 Let no man deceive you with vain words, for because of these things the wrath of God cometh
 upon the children of disobedience. *Gal. 3. 10.* For as many as are of the works of the
 Law, are under the curse; for it is written, Cursed is every one that continues not in all things
 which are written in the book of the Law, to do them. (f) *Lam. 3. 39.* Wherefore doth a living
 man complain, a man for the punishment of his sin. *Deut. 28.* from v. 15. to the end. But it shall
 come to pass, if thou wilt not hearken to the voice of the Lord thy God, to observe to do all
 his commandments, and statutes which I command thee this day, that all these curses shall
 come upon thee, and overtake thee — v. 29.] Cursed shalt thou be in the city, and cursed in
 the field, cursed in thy basket and store, &c. — (g) *Mat. 25. 41.* — Depart from me ye curs-
 ed into everlasting fire, prepared for the devil and his angels. (h) *Heb. 9. 22.* And almost all the
 things are by the law purged with blood, and without shedding of blood there is no remis-
 sion. *1 Pet. 1. 18, 19.* For as much as ye know that ye were not redeemed with corruptible things,
 as silver and gold, from your vain conversation, received by tradition from your fathers; v. 19]
 But with the precious blood of Christ, as of a lamb without blemish and without spot.

*Q. What doth God require of us that we may escape his wrath
 and curse due to us by reason of the transgression of the Law?*

A. That

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and Faith toward our Lord Jesus Christ; and the diligent use of the outward means *(i)* *Act 20. 21.* whereby Christ communicates to us the benefits of his mediation *Testifying both to the Jews, and also to the*

Greek: repentance toward God, and faith toward our Lord Jesus Christ. Mat. 3. 7. 8. But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? *v. 8]* Bring forth therefore fruits meet for repentance. *Act. 16. 30, 31.* And he (the Jaylor) brought them out, and said, Sirs, what shall I do to be saved? *v. 31]* And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house. *Job. 3. 16—18.* For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life — *v. 18]* He that believeth on him is not condemned, but he that believeth not is condemned already, because, &c. *(k)* *Prov. 2. from v. 1. to v. 6.* My son, if thou wilt receive my words, and hide my Commandments with thee. *v. 2]* So that thou incline thine ear unto wisdom, and apply thy heart to understanding. *v. 3]* Yea, if thou criest after knowledge, and liftest up thy voice for understanding. *v. 4]* If thou seekest her as silver, and searchest for her as for hid treasure, *v. 5]* Then shalt thou understand the fear of the Lord, and find the knowledge of God, *Prov. 3. 33, 34, 35, 36.* Hear instruction, and be wise, and refuse it not. *v. 34]* Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. *v. 35]* For whoso findeth me, findeth life, and shall obtain favour of the Lord. *v. 36]* But he that sinneth against me, wrongeth his own Soul; all they that hate me, love death.

Q. What are the outward means whereby Christ communicates to us the benefits of his mediation?

A. The outward and ordinary means whereby Christ communicates to his Church the benefits of his mediation, are, all his ordinances; especially the Word, Sacraments, and prayer, all which are made effectual to the elect for their Salvation *(l)* *Mat. 28. 19, 20.* Go ye therefore and teach

all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost; *20]* Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alwaies, even unto the end of the world. *Act. 1. 42—46, 47.* And they continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayers — *v. 46.* And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart. *v. 47]* Praising God, and having favour with all the people. And the Lord added to the Church daily, such as should be saved.

Q. How is the word made effectual to Salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the word, an effectual means of enlightening

(m) *Neh. 8. 8.* *ning m,* convincing, and humbling sinners *n,* of driving them out of themselves, and drawing them unto Christ *o,* of comforting them to his Image *p,* and subduing them to his will *q,* of strengthening them against temptations & corruptions *r,* of building them up in grace *s,* gave the sense, and caused them to understand the reading. *Act. 16. 18.* To open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by Faith that is in me. *Psal. 19. 8* — The Commandment of the Lord is pure, enlightening the eyes. (n) *1 Cor. 14. 24, 25.* But if all prophecy, and there come in one that believeth not, or unlearned, he is convinced of all, he is judged of all. *v. 25*] And thus are the secrets of his heart made manifest, & so falling down on his face, he will worship God, and report that God is in you of a truth. *2 Chron. 34. 18, 19* — *26, 27. 28.* Then Shaphan the Scribe told the King saying, Hilkiah the Priest hath given me a book. And Shaphan read it before the King. *v. 19.* And when the King had heard the words of the Law he rent his clothes — *v. 26*] And as for the King of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, concerning the words which thou hast heard. *v. 17*] Because thy heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and humbledst thyself before me, & didst rent thy clothes, and weep before me, I have heard thee also, saith the Lord. *v. 28*] Behold I will gather thee to thy fathers; and thou shalt be gathered to thy grave in peace, &c. — (o) *Act. 2. 37 — 41.* Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do to be saved? *v. 41*] Then they that gladly received his word were baptized: and the same day there were added unto them about 3000. Souls. *Act. 8. from v. 27. to v. 39.* And behold a man of Ethiopia, an Eunuch of great authority, &c. was returning, and sitting in his chariot, read Esaias the Prophet. *v. 27*] Then the Spirit said to Philip, Go near, and joyn thyself to this Chariot. *v. 30*] And Philip ran thither to him, and said, Understandest thou what thou readest? &c. — *v. 35*] Then Philip began at the same Scripture, and preached unto him Jesus — *v. 36*] — And the Eunuch said, see here is water, what doth hinder me to be baptized? *v. 37*] And Philip said, If thou believest with all thine heart, thou maiest. And he answered, and said, I believe that Jesus Christ is the Son of God — *v. 38*] — And they went down both into the water, and he Baptized him. (p) *2 Cor. 3. 18* But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. (q) *2 Cor. 10. 4, 5, 6.* For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds. *v. 5*] Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. *v. 6*] And having in a readiness to revenge all disobedience, when your obedience is fulfilled. *Rom. 6. 17.* But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of Doctrine which was delivered unto you. (r) *Mat. 4. 4 — 7. 10.* But he answered and said, it is written, Man shall not live, &c. — *v. 7.* Jesus said unto him, It is written, Thou shalt not tempt the Lord, &c. — *v. 10*] Then said Jesus unto him, get thee hence, Satan; for it is written, Thou shalt worship, &c. — *Eph. 6. 16, 17.* Above all taking the shield of Faith, whereby ye shall be able to quench all the fiery darts of the wicked. *v. 17*] And take the helmet of Salvation, and the sword of the Spirit, which is the word of God. *Psal. 19. 11.* Moreover by them is thy servant warned; and in keeping of them there is great reward. *1 Cor. 10. 11* Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. (s) *Act. 20. 32.* And now, brethren, I commend you to God, and to the word of his grace, &c. — *2 Tim. 3. 15, 16, 17.* And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. *v. 16*] All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. *v. 17*] That the man of God may be perfect, thoroughly furnished unto all good works: and

and establishing their hearts in holiness and comfort through (1) *Rom. 16.25.*
 faith unto salvation &c.

Now to him
 that is of power

er to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began—1 *Thes. 3. 2*—10 11—13. And sent *Timotheus* our brother and minister of God, and our fellow labourer in the Gospel of Christ, to establish you, and comfort you concerning your faith. v. 10] Night and day praying exceedingly that we might see your face, and perfect what is lacking in your faith—v. 11] Now God himself, and our Father, and our Lord Jesus Christ direct our way unto you—v. 13] To the end he may establish your hearts unblameable in holiness before God, &c. *Rom. 15. 4.* For whatsoever things were written aforetime, were written for our learning, that through patience & comfort of the Scriptures we might have hope, *Rom. 10. 13, 10 18.* For whosoever shall call upon the name of the Lord shall be saved. v. 14] How then shall they call on him, on whom they have not believed? and how shall they believe in him of whom they have not heard? & how shall they hear without a Preacher? v. 15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things? v. 16] But they have not all obeyed the Gospel, for *Esaiah* saith, Lord, who hath believed our report? v. 17] So then faith cometh by hearing, and hearing by the word of God. *Rom. 1. 16.* For I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation, to every one that believeth, to the Jew first and also to the Greek.

Q. Is the Word of God to be read by all?

A. Although all are not to be permitted to read the (u) *Deut. 31.* Word publickly to the Congregation u, yet all sorts of people 9—11, 12, 13, are bound to read it apart by themselves *, and with their. And *Moses* wrote this Law, and delivered it unto the Priests the sons of *Levi*, which bare the Ark of the Covenant of the Lord, & unto all the elders of *Israel*—v. 11] When all *Israel* is come to appear before the Lord thy God, in the place which he shall chuse, thou shalt read this law before all *Israel* in their hearing. v. 12] Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and learn, and fear the Lord your God, and observe to do all the words of this law, v. 13] And that their children which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land, &c. *Neh. 8. 2, 3.* And *Ezra* the Priest brought the law before the congregation, both of men and women, and all that could bear with understanding. v. 3] And he read therein before the street that was before the water-gate, from morning till noon, before the men and women, and those that could understand, and the ears of all the people were attentive unto the book of the law. *Neh. 9. 3, 4, 5.* And they stood up in their place, and read in the book of the law of the Lord their God, one fourth part of the day, and another fourth part of the day they contended, and worshipped the Lord their God. v. 4] Then stood up upon the stairs of the Levites, *Jeshua*, and *Bani*, &c. and cried with a loud voice unto the Lord their God. v. 5] Then the Levites, *Jeshua*, and *Kadmuel*, &c. said, stand up, and bless the Lord your God, &c. (*) *Deut. 17. 19.* And it shall be with him, and he shall read therein all the Dayes of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. *Rev. 1. 3.* Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which be written therein, for the time is at hand. *Joh. 5. 39.* Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. *Isa. 4. 16.* Seek ye out of the book of the Lord, and read, no one of these shall fail, &c,

families x, to which end the holy Scriptures are to be translated out
(x) *Dew. 6. 6, 7.* of the Original into vulgar languages y.

8, 9. And these words which I command thee this day shall be in thine heart; v. 7] And thou shalt teach them diligently to thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and risest up. v. 8] And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. v. 9.] And thou shalt write them upon the posts of thy house, and upon thy gates. *Gen. 18. 17--19.* And the Lord said, shal I hide from Abraham the thing which I do?—v. 19] For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, &c. *Psal. 78. 5, 6, 7.* For he established a Testimony in Jacob, and appointed a Law in Israel, which he commanded our fathers that they should make known to their children. v. 6] That the generations to come might know them, even the Children which should be born, who should arise and declare them to their children; v. 7] That they might see their hope in God, and not forget the works of God, but keep his Commandments. (y) *1 Cor. 14. 6--9—11, 12--15, 16--24--27, 28.* Now, brethren, if I come unto you, speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?—v. 9] So likewise, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.—v. 11] Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me. v. 12] Even so ye, for as much as ye are zealous of Spiritual gifts, seek that ye may excell to the edifying of the Church.—v. 15] What is it then? I will pray with the Spirit, and will pray with understanding also; I will sing with the Spirit, and with understanding also. v. 16] Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say, Amen at thy giving of thanks, seeing he understandeth not what thou sayest?—v. 24] But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.—v. 27] If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course, and let one interpret. v. 28] But if there be no interpreter, let him keep silence in the Church, and let him speak to himself and to God.

(z) *Pf. 19. 10.* O. How is the word of God to be read?

More to be de.

A. The holy Scriptures are to be read, with an high, and reverend fire are they esteem of them z; with a firm perswasion that they are the very shen gold, yea Word of God a, and that he only can enable us to understand then much fine gold; sweeter also then the honey, and the honey comb. *Neh. 8. from v. 3. to v. 10.* And he read therein from morning till noon, &c. and the ears of the people were attentive unto the book of the Law. v. 4] And Ezra the Scribe stood upon a pulpit of wood, which they had made for the same purpose, &c. v. 5] And he opened the book, &c. v. 6] And he blessed the Lord the great God; and all the people answered, Amen, Amen, with lifting up their hands, and they bowed their heads and worshipped the Lord with their faces to the ground, &c.—*Exo. 24. 7.* And he [Moses] took the book of the Covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. *2 Chr. 34. 27.* Because thine heart was tender, and thou didst humble thy self before God, when thou heardest his words against this place, and humbledst thy self before me, and didst rent thy cloaths, and wept before me. I have heard thee also, saith the Lord. *Isa. 66. 2—*But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. (a) *2 Pet. 1. 19, 20, 21.* We have also a more sure word of Prophecy, wherunto you do well that you take heed as unto a light that shineth in a dark place, till the day dawn, and the day-star arise in your hearts. v. 20] Knowing this first, that no prophecy of the Scripture is of any private interpretation. v. 21] For the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

them *b*, with desire to know, believe and obey the will of God reveal- (*b*) *Luk* 24. 45. ed in them, with diligence *d*, and attention to the matter and scope of *Then opened he* them *e*; with meditation *f*, application *g*, self-denial *b*, and prayer *i*. *their understandings, that* they might understand the Scriptures. *2Cor.* 3. 13, 14, 15, 16 And not as Moses, who put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished; *v. 14*] But their minds were blinded, for until this day remaineth the same veil untaken away, in the reading of the Old Testament; which veil is done away in Christ. *v. 15*] But even to this day, when Moses is read, the veil is upon their hearts. *v. 16*] Nevertheless when it shall turn to the Lord, the veil shall be taken away. (*c*) *Deut.* 17. 9, 20. And it shall be with him, and he shall read therein all the dayes of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. *v. 20*] That his heart be not lifted up above his brethren, and that he turn not aside from the Commandment, to the right hand, or to the left; to the end that he might prolong his dayes in, &c. (*d*) *Act.* 17. 11. These (*Bereans*) were more noble then those in Thessalonica; in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so. (*e*) *Act.* 8. 30—34. and *Philip* ran thither to him and heard him read the Prophet *Esaia*; and he said, understandest thou what thou readest? — *v. 34*] And the Eunuch said to *Philip*, I pray thee of whom speaketh the Prophet this, of himself, or of some other man? *Luk.* 10. 26, 27, 28. What is written in the law? how readest thou? *v. 27*] And he answering, said, thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. *v. 28*] And he said to him, Thou hast answered right; this do and thou shalt live. (*f*) *Psal.* 1. 2. But his delight is in the Law of the Lord, and in that law doth he meditate day and night. *Psal.* 119. 97. O how love I thy law! it is my meditation all the day. (*g*) *2Chr.* 34. 21. Go, enquire of the Lord for me, and for them that are left in Israel, and Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do all that is written in this book. (*h*) *Pro.* 3. 5 Trust in the Lord with all thine heart, and lean not to thine own understanding. *Deut.* 33. 3. Yea he loved the people; all his saints are in thy hand; and they sat down at thy feet, every one shall receive of thy words. (*i*) *Pro.* 2. 1, 2, 3 4, 5, 6. My son, if thou wilt receive my words, and hide my commandments with thee. *v. 2*] So that thou incline thine ear to wisdom and apply thy heart to understanding. *v. 3*] Yea if thou cryest after knowledge, and liftest up thy voice for understanding. *v. 4*] If thou seekest her as silver, and searchest for her as hid treasures. *v. 5*] Then shalt thou understand the fear of the Lord, and find the knowledge of God — *v. 6*] For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. *Pl.* 119. 18 Open my eyes that I may behold wondrous things out of thy law. *Neh.* 8. 6—8 And *Extra* blessed the Lord, the great God, all the people answered, *Amen, Amen*, &c. — *v. 8*] So they read in the book in the law of God distinctly, &c. —

Q. By whom is the word of God to be preached?

A. The Word of God is to be preached only by such (*k*) *1Tim.* 3. 2. as are sufficiently gifted *k*, and also duly approved and — *6.* *A bishop* then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach — *v. 6*] Not a novice, lest being lifted up with pride, he fall into the condemnation, &c. *Eph.* 4. 8, 9, 10, 11. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. *v. 9*] (Now that he ascended, what is it but that he also descended, &c. —) *v. 11*] And he gave some Apostles, and some Prophets, and some Evangelists, &c. — *Hos.* 4. 6. My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will reject thee, hat thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children. *Mal.* 2. 7. For the Priests lips should keep knowledge, and they should seek the Law at his mouth; for he is the messenger of the Lord of hosts. *2Cor.* 3. 6. Who also hath made us able ministers of the new Testament, not of the letter, but of the Spirit, &c. — called

(1) Jer. 14. 13. called to that office.

Therefore thus

saith the Lord concerning the Prophets that prophecy in my Name, and I sent them not, yet they say, &c. Rom. 10. 15. And how shall they preach except they be sent? as it is written, How beautiful, &c. Heb. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 1 Cor. 12. 28, 29. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healing, Helps, Governments, diversities of tongues. v. 29] Are all Apostles? are all Prophets? are all Teachers? are all workers of Miracles? 1 Tim. 3. 10. And let these also first be proved; then let them use the office of a Deacon, being found blameless. 1 Tim. 4. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. 1 Tim. 5. 22. Lay hands suddenly on no man; neither be partaker of other mens sins, &c.

Q. How is the Word of God to be preached by those that are called thereunto?

(m) Tit. 2. 1. 8.

But speak thou
rethings that
become sound
doctrine—v. 8]
Sound speech
that cannot be
condemned, that

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine *m*, diligently *n*; in season and out of season *o*; plainly *p*, not in the enticing words of mans wisdom, but in demonstration of the Spirit, and power *q*; faithfully *r*, making known the whole counsel of God *s*; wisely *t*, applying themselves to the necessities and capacities of the hearers *u*, he who is of the contrary part may be ashamed, having no evil thing to say of you. (n) Aik. 18. 25. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the things of the Lord, &c. (o) 2 Tim. 4. 2. Preach the word: be instant in season, out of season; rebuke, reprove, exhort, with all long suffering and doctrine. (p) 1 Cor. 14. 19. Yet in the Church I had rather speak five words with my understanding, than by my voice I might reach others also, then ten thousand words in an unknown tongue. (q) 1 Cor. 2. 4. And my speech, and my preaching was not with enticing words of mans wisdom, but in demonstration of the Spirit, and power. (r) Jer. 23. 28. The Prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully: What is the chaff to the wheat, saith the Lord? 1 Cor. 4. 1, 2. Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. v. 2] Moreover it is required in stewards, that a man be found faithful. (s) Acts 20. 27. For I have not shunned to declare unto you the whole counsel of God, (t) Col. 1. 28. Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. 2 Tim. 2. 15. Study to shew thy self approved unto God, a work man that needeth not to be ashamed, rightly dividing the word of truth. (u) 1 Cor. 3. 2. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. Heb. 5. 12, 13, 14. For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat. v. 13] For every one that useth milk is unskilful in the word of righteousness; for he is a babe. v. 14] But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Luke. 12. 42. And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

zealously *, with fervent love to God x, and the souls of (*) *Aff.* 18. 25. his people y; sincerely z, aiming at his glory a, and their This man was instructed in the way of the conversion b, edification c, and salvation d.

Lord, and being fervent in spirit he spake and taught diligently the things of the Lord, &c. (x) 2 *Cor.* 5. 13, 14. For whether we be besides our selves, it is to God, or whether we be sober, it is for your cause. v. 14.] For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. *Phil.* 1. 15, 16, 17. Some indeed preach Christ out of envy and strife, and some out of good will. v. 16] The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. v. 17] But the other of love, knowing that I am set for the defence of the Gospel. (y) *Col.* 4. 12. Epaphras who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 2 *Cor.* 12. 15. And I will very gladly spend, and be spent for you, though the more abundantly I love you, the less I beloved. (z) 2 *Cor.* 2. 17. For we are not as many, who corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ. 2 *Cor.* 4. 2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. (a) 1 *Thel.* 2. 4, 5, 6. But as we are allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, who tryeth the hearts. v. 5.] For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness. v. 6] Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the Apostles of Christ. *Joh.* 7. 18. He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. (b) 1 *Cor.* 9. 19, 20, 21, 22. For though I be free from all men, yet have I made my self servant unto all, that I might gain the more. v. 20] And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that, &c. v. 21] To them that are without Law, as without Law, &c. v. 22] To the weak, became I weak, that I might gain the weak: I am made all things to all men, &c. (c) 2 *Cor.* 12. 19. Again, think you that we excuse our selves unto you; we speak before God in Christ: but we do all things, dearly beloved, for your edifying. *Eph.* 4. 12. For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. (d) 1 *Tim.* 4. 16. Take heed unto thy self, and to the doctrine; continue in them: for in doing this, thou shalt both save thy self, & them that hear thee. *Aff.* 16. 16, 17, 18. But rise and stand upon thy feet; for I have appeared unto thee, for this purpose, to make thee a minister, and a witness, &c. v. 17] Delivering thee from the people, and from the Gentiles unto whom I now send thee. v. 18] To open their eyes, and to turn them from darkness to light, & from the power of Satan, &c.

Q. What is required of those that hear the Word preached? (e) *Prov.* 8. 34.

A. It is required of those that hear the Word preach- Blessed is the ed, that they attend upon it with diligence e, preparati- man that hear- on f, and prayer g, examine what they hear by the Scrip- eth me, watch- ing daily at my gates, waiting at the posts of my doors. (f) 1 *Pet.* 2. 1, 2. Wherefore laying aside all malice, and all guile, and hypocrisie, and envy, and evil speakings. v. 2] As new born babes, desire the sincere milk of the word, &c. *Luk.* 18. Take heed therefore how ye hear; for whosoever hath, to him shall be given, &c. (g) *Psal.* 119. 18. Open mine eyes, that I may behold wondrous things out of thy Law. *Eph.* 6. 18. 19. Praying always with all prayer and supplication in the Spirit, &c. v. 19] And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel.

tures,

(b) Acts. 17. 11. tures *b*, receive the truth with faith *i*, love *k*, meekness *l*, and These were readiness of mind *m*, as the word of God *n*; meditate *o*, and more noble confer of it *p*; hide it in their hearts *q*, and bring forth the then those of fruit of it in their lives *r*.
Thessalonica,

in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so. (i) Heb. 4. 2. For unto us was the Gospel preached as well as unto them: but the word preached did not profit them; being not mixed with faith in them that heard it. (k) 2 Thes. 2. 10. And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. (l) Jam. 1. 21. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. (m) Acts 17. 11. These were more noble than those in Thessalonica, in that they received the Word with all readiness, of mind and searched the Scriptures daily whether those things were so. (n) 1 Thes. 2. 13. For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe. (o) Luk. 9. 44. Let these sayings sink down into your ears; for the Son of man shall be delivered, &c. Heb. 2. 1. Therefore we ought to give the more diligent heed to the things we have heard, lest at any time we should let them slip. (p) Luk. 24. 14. And they talked together of all these things which had hapned. Deo. 6. 6, 7. And these words which I command thee this day shall be in thine heart; v. 7] And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (q) Pro. 2. 1. My son, if thou wilt receive my words, and hide my commandments with thee. Psal. 119. 11. Thy word have I hid in my heart, that I might not sin against thee. (r) Luk 8. 15. But that on the good ground are they which with an honest and good heart having heard the word, keep it, and bring forth fruit with patience. Jam. 1. 25. But who so looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

2. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administred; but only by the working of the holy Ghost, and the blessing

(1) 1 Pet. 3. 21. of Christ by whom they are instituted *f*.

Thelike figure

whereunto even Baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. Acts. 8. 13. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondred, beholding the miracles and signes which were done. Compared with v. 13] For I perceive (said Peter to Simon) that thou art in the gall of bitterness, and in the bond of iniquity. 1 Cor. 3. 6, 7. I have planted, Apollo watered; but God gave the increase. v. 7] So then, neither is he that planteth any thing, nor he that watereth, but God that giveth the increase. 1 Cor. 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews, or Gentiles; bond, or free; and have been all made to drink into one Spirit.

Q. What

Q. What is a Sacrament?

A. A Sacrament is an holy ordinance instituted by Christ in his Church, to signify, seal, and exhibit *u*, unto those that are within the Covenant of grace *, the benefits of his mediation *x*; to strengthen and increase their faith, and all other graces *y*; to oblige them to obedience *z*; to testify and cherish their love and communion one with another *a*, and to distinguish them from those that are without *b*. *(1) Gen. 17. 7. — 10. And I will establish my Covenant between me and thy seed after thee, in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee—v. 10]* This is my Covenant which ye shall keep between me and you, & thy seed after thee: Every man child among you shall be circumcised. *Exod. Chap. 12. Concerning the institution of the passover. Mat. 28. 19. Go ye therefore and teach all nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Mat. 26. 26, 27, 28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, This is my body, v. 27]* And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; *v. 28]* For this is my blood of the New Testament, which is shed for many, for the remission of sins. *(u) Rom. 4. 11. And he received the sign of Circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe; though they be not circumcised, that righteousness might be imputed to them also. 1 Cor. 11. 24, 25. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you; this do in remembrance of me, v. 25]* After the same manner also he took the Cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. *(*) Rom. 15. 8. Now I say, That Jesus Christ was a Minister of the Circumcision, for the truth of God, to confirm the promises made unto the fathers. Exod. 11. 48. And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near, and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. (x) Act 2. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. 1 Cor. 10. 16. The Cup of blessing which we bless, is it not the Communion of the blood of Christ? (y) Rom 4. 11. See in [u] above. Gal. 3. 7. For as many of you as have been baptized into Christ, have put on Christ, (z) Rom. 6. 3, 4. Knew ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death v. 4]* Therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. *1 Cor. 10. 21. Ye cannot drink the Cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lords Table, and the table of Devils. (a) Eph 4. 2, 3, 4, 5. With all lowliness and meekness, with long suffering, forbearing one another in love. v. 3]* endeavouring to keep the unity of the Spirit in the bond of peace. *v. 4]* There is one body, and one spirit, even as ye are called in one hope of your calling. *v. 5]* One Lord, one Faith, one Baptism *Mat. 28. 13. For by the Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free; and have been all made to drink into one spirit. (b) Eph. 11, 12. Wherefore remember, that ye living in times passed Gentiles in the flesh, who are called Uncircumcision, by that which is called the Circumcision in the flesh made by hands. v. 12]* That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the world. *Gen. 34. 14. And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised, for that were a reproach to us.*

Q. What are the parts of a Sacrament?

L 1

A. The

A. The parts of a Sacrament are two; the one, an outward (*c*) *Mat. 3. 11.* I and sensible sign, used according to Christs own appointment; indeed baptiz^e the other an inward and Spiritual grace, thereby signified *c.* you with water unto repentance; but he that cometh after me is mightier then I, whose shoes I am not worthy to bear, he shall baptize you with the holy Ghost, and with fire. *1 Pet. 3. 21.* The like figure whereunto, even Baptisme doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. *Rom. 2. 28, 29.* For he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh: *v. 29*] But he is a Jew, who is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter, whose praise is not of men, but of God.

Q. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his (*d*) *Mat. 28. 19.* Church only two Sacraments; Baptisme, and the Lords Supper *d.* Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *1 Cor. 11. 20—23.* When ye come together therefore into one place, this is not to eat the Lords Supper. — *v. 23*] For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread; &c. *Mat. 26. 26, 27, 28.* And as they were eating, Jesus took bread, and — &c. See above in [*e*].

Q. What is Baptisme?

A. Baptisme is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name (*e*) *Mat. 28. 19.* of the Father, and of the Son, and of the Holy Ghost *e,* to be a sign and seal of ingrafting into himself *f,* of remission of sins by his blood *g,* and regeneration by his Spirit *h*; of Adoption *i,* and resurrection unto everlasting life *k,* and whereby the name of the Father, and of the Son, and of the Holy Ghost. (*f*) *Gal. 3. 27.* For as many of you as have been baptized into Christ, have put on Christ. (*g*) *Mark. 1. 4.* John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins. *Rev. 1. 5.* Unto him that loved us, and washed us from our sins in his own blood. (*h*) *Tit. 3. 5.* Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Eph. 5. 26.* That he might sanctifie, and cleanse it with the washing of water, by the word. (*i*) *Gal. 3. 26, 27.* For ye are all the children of God by faith in Christ Jesus. *v. 27*] For as many of you as have been baptized into Christ, have put on Christ. (*k*) *1 Cor. 15. 29.* Else what shall they do that are baptized for the dead? if the dead rise not at all, why are they then baptized for the dead? *Rom. 6. 5.* For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

parties

parties baptized are solemnly admitted into the visible (1) 1 Cor. 12. Church, and enter into an open and professed ingagement to 13. For by one Spirit are we all baptized

into one body, whether we be Jews, or Gentiles, bond or free, and are all made to drink into one Spirit. (m) Rom. 6.4. Therefore we are buried by baptism with him into death, that like as Christ was raised up from the dead, by the glory of his father, so we also should walk in newness of life.

Q. Unto whom is Baptism to be administred ?

A. Baptism is not to be administred to any that are out of the visible Church, and so strangers from the Covenant of promise, till they professe their faith in Christ, and obedience (n) *Act. 18. 36.* to him *n.*, but infants descending from parents, either both, *37.* And as or but one of them, professing faith in Christ, and obedience they went on to him, are in that respect within the Covenant, and to be their way they came to a cer- baptized *o.* tain water, and the Eunuch

said, see here is water; what hinders me to be baptized ? *v. 37.* And *Philip* said, If thou believest with all thine heart, thou mayest; And he answered, and said, I believe that Jesus is the Son of God—and he baptized him. *Act. 2. 38.* Then *Peter* said, repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. (o) *Gen. 17. 7. — 9.* And I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee—And God said unto *Abraham*, Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations, this is my Covenant, &c. Compared with *Gal. 3. 9 — 14.* So then they which be of faith, are blessed with faithful *Abraham*—*v. 14.* That the blessing of *Abraham* might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. And with *Col. 2. 11, 12.* In whom also ye are circumcised with the circumcision made without hands, in cutting off the body of the sins of the flesh, by the circumcision of Christ. *v. 12.* Buried with him in Baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And with *Act. 2. 38, 39.* Then *Peter* said, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. *v. 39.* For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with *Rom. 4. 11, 12.* And he received the sign of Circumcision, a seal of the righteousness of faith which he had being yet uncircumcised, that he might be the father of all them who believe, though they be not circumcised, that righteousness might be imputed to them also. *v. 12.* And the father of Circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father *Abraham*, which he had being yet uncircumcised. *1 Cor. 7. 14.* For the unbelieving husband is sanctified by the wife, & the unbelieving wife is sanctified by the husband, else were your children unclean: but now are they holy, *Mat. 28. 19.* Go ye therefore, and teach all nations, baptizing them in the name, &c. *Luk. 18. 15, 16.* And they brought unto him, also infants, that he should touch them; but when his disciples saw it, they rebuked them. *v. 16.* But Jesus called them unto him, and said, suffer little children to come unto me, and forbid them not, for of such is the Kingdom of heaven. *Rom. 11. 16.* For if the first fruits be holy, the lump is also holy; and if the root be holy, so are the branches.

Q How is our Baptism to be improved by us ?

A. The needful but much neglected duty of improving our Baptisme, is to be performed by us all our life long; especially in the time of temptation, and when we are present at the administration of it to others *p*, by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein *q*, by being humbled for our sinful defilement, our falling short of, and walking contrary to the grace of Baptisme and our engagements *r*, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament *s*, by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickning of grace *t*, and by endeavouring to live by faith *u*, to have our conversation in holiness and righteousness *v*, as those that have therein given up their names to Christ *x*, and to walk in brotherly love, as being baptized by the same Spirit, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. Rom. 6. 4—6—11. Therefore we are buried by baptism with him into death, that like as Christ was raised up from the dead, by the glory of his father, so we also should walk in newness of life—V. 6] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin—V. 11] Likewise reckon ye also your selves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. (q) Rom. 6. 3, 4, 5. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? V. 4] Therefore we are buried by baptism with him into death, that like as Christ was raised up from the dead by the glory of his father, so we also should walk in newness of life, V. 5.] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (r) 1 Cor. 1. 11, 12, 13. For it hath been declared unto me of you my brethren, by them which are of the house of Cloe, that there are contentions among you. V. 12] Now this I say, that every one of you saith, I am of Paul, and I am of Apollo, and I of Cephas, and I of Christ. V. 13] Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? Rom. 6. 2, 3 —God forbid. How shall we that are dead to sin, live any longer therein? V. 3.] Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? (s) Rom. 4. 11, 12. And he received the sign of Circumcision, a seal of the righteousness of faith, which he had; being yet uncircumcised, that he might be the father of all them who believe, though they be not circumcised, that righteousness might be imputed unto them also; V. 12] And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 1 Pet. 3. 21. The like figure whereunto even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. (t) Rom. 6. 3, 4, 5. See above in [q] (u) Gal. 3. 26, 27. For ye are all the children of God by faith in Jesus Christ. V. 27] For as many of you as have been baptized into Christ, have put on Christ. (*) Rom. 6. 22. But now being made free from sin, and become servants unto God, ye have your fruit unto holiness, and the end everlasting life. (x) Acts 2. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

rit into one body y,

(y) 1 Cor. 12.

13-25, 26, 27.

For by one Spirit are we all Baptized into one body, whether we be Jews or Gentiles, bond or free; and are all made to drink into one Spirit—V. 25] That there should be no Schisme in the body, but the members should have the same care one of another. V. 26] And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoyce with it. V. 27] Now ye are the body of Christ, and members in particular.

Q. *What is the Lords Supper ?*

(2) Luk. 22.

A. The Lords Supper is a Sacrament of the New Testament 20. Likewise
z, wherein, by giving and receiving bread and wine according also the cup af-
to the appointment of Jesus Christ, his death is shewed forth; ter supper, say-
and they that worthily communicate, feed upon his body and ing, *This cup is*
blood, to their spiritual nourishment and growth in grace the new Testa-
a, have their union and communion with him confirmed b, ment in my blood
testifie and renew their thankfulness c, and ingagement to God which is shed
d, and their mutual love and fellowship each with other, as for you. (a)
members of the same mystical body e. Mar 26. 26, 27,
28. And as they
were eating Je-
sus took bread,

and blessed it, and brake it, and gave it to his Disciples, and said, Take, eat, this is my body. V. 27] And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. V. 28] For this is my blood of the new Testament, which is shed for many for the remission of sins. 1 Cor. 11. 23, 24, 25, 26. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus in the same night wherein he was betrayed, took bread; V. 24] And when he had given thanks he brake it, and said, Take, eat, this is my body, which is broken for you, this do in remembrance of me. V. 25] After the same manner also, he took the Cup, when he had Supped, saying, this cup is the new Testament in my blood, this do ye as oft as ye drink it, in remembrance of me. V. 26] For as often as ye eat this bread, and drink this Cup, ye shew the Lords death till he come. (b) 1 Cor. 10. 16. The cup of blessing which we bless, is it not the Communion of the blood of Christ? and the bread which we break, is it not the Communion of the body of Christ? (c) 1 Cor. 11. 24, 25, 26. For I have received of the Lord, &c.—See above in [a] (d) 1 Cor. 10. 14, 15, 16—21. Wherefore my dearly beloved, flee from idolatry. V. 15] I speak as to wise men, judge ye what I say. V. 16] The cup of blessing which we bless, is it not the communion of the blood of Christ? that bread which we break, is it not the communion of the body of Christ?—V. 21.] Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lords table, and of the table of Devils. (e) 2 Cor. 10. 17. For we being many, are one bread, and one body, for we are all partakers of that one bread.

Q. *How hath Christ appointed bread and wine to be given and received in the Sacrament of the Lords Supper ?*

A. Christ hath appointed the Ministers of his Word, in the administration of this Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the bread, and to give both the bread, and the

the Wine to the Communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankful remembrance, that the body of Christ

(f) 1 Cor. 11. was broken and given, and his blood shed for them f.

23, 24. For I

have received of the Lord, that which, &c. See before under [a] *Mat.* 26. 26, 27, 28. And as they were eating, Jesus took bread, &c. See before at [a] *Mark* 14. 22, 23, 24. And as they did eat, Jesus took bread, and blessed it, and brake it, and gave to them, and said, Take, eat, this is my body. V. 27.] And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. V. 28. And he said unto them, This is my blood of the New Testament, which is shed for many. *Luke* 22. 19, 20. And he took bread, and gave thanks, and brake it, and gave it to them, saying, This is my body which is given for you; This do in remembrance of me. V. 20.] Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

Q. How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the Bread and Wine in

(g) *Acts* 3, 21. the Lords Supper g, and yet are spiritually present to the Whom the faith of the receiver, no less truly and really then the heaven must receive until the time of resurrection of all things, which after a corporal, or carnal, but in a spiritual manner, yet truly and really i, while by faith they receive and apply unto themselves Christ crucified, and all the benefites of his death k.

the world began. (b) *Mat.* 26. 26, — 28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. — V. 28. For this is my blood of the New Testament which is shed for many, for the remission of sins. (i) 1 Cor. 11. 24. to 30. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. V. 25.] After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my blood: This do ye as often as ye drink it, in remembrance of me. V. 26.] For as oft as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. V. 27.] Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. V. 28.] But let a man examine himself, and so let him eat of that bread, and drink of that cup. V. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. (k) 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

Q. How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they come unto it?

A. They

A. They that receive the Sacrament of the Lords Supper, (1) 1 Cor. ii. 18. are, before they come, to prepare themselves thereunto, by examining themselves *l*, of their being in Christ *m*, of their sins, and wants *examine himself*, *n*, of the truth and measure of their knowledge *of faith*, *p*, repentance, *q*, and *so let him love to God and the brethren*, *r*, charity to all men *s*, forgiving those *eat of that bread*, that have done them wrong *t*, of their desires after Christ *u*, and of *and drink of that cup*, (m) 2 Cor. 13. 5. *Examine*

your selves whether you be in the faith ; prove your own selves ; know ye not your own selves, *how that Christ is in you, except ye be reprobates* ? (n) 1 Cor. 5. 7. *Purge out therefore the old leaven*, that ye may be a new lump, as are unleavened ; for even Christ our Passover is sacrificed for us. Compared with Exo. 12. 19. *Seven dayes shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses*. For whosoever eateth leavened bread from the first day until the seventh, that soul shall be cut off from Israel. (o) 1 Cor. 12. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *nor discerning the Lords body* (p) 2 Cor. 13. 5. *Examine your selves whether you be in the faith, &c.* See above in [m] Mat. 26. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins. (q) Zech. 12. 10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. 1 Cor. 11. 31. For if we would judge our selves we should not be judged. (r) 1 Cor. 10. 16, 17. The Cup of blessing which we bless : *is it not the Communion of the blood of Christ* ? the bread which we break, *is it not the Communion of the body of Christ* ? V. 17] For we being many are one bread, and one body : for we all partake of that one bread. Acts 2. 46, 47. And they continued daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart, V. 47] Praising God and having favour with all the people ; and the Lord added to the Church daily such as should be saved. (s) 1 Cor. 5. 8. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice, and wickedness, but with the unleavened bread of sincerity and truth. 1 Cor. 11. 18—20. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. — V. 20] When ye come together therefore into one place, this is not to eat the Lords Supper. (t) Mat. 5. 23, 24. Therefore if thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee, v. 24] *Leave there thy gift before the Altar, go thy way, first be reconciled to thy brother, &c.* (u) Isa. 55. 1. Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy, and eat, yea, come buy milk and wine without money, &c. Joh. 7. 37. In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. [a] 1 Cor. 5. 7, 8 *Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened*, for even Christ our Passover is sacrificed for us. v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice, and wickedness, but with the unleavened bread of sincerity and truth. [x] 1 Cor. 11. 25, 26—28. After the same manner also he took the Cup when he had supped, saying, This Cup is the new Testament in my blood, this do ye, as often as ye do it in remembrance of me, v. 26] For as often as ye eat this bread, and drink this cup, ye shew the Lords death till he come—v. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. Heb. 10. 1, 2—24. And having an high Priest over the house of God, v. 22] Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water—v. 24] And let us consider one another, to provoke unto love, and to good works, Psal. 26. 6. I will wash mine hands in innocence, so will I compass thine altar, O Lords.

(1) 1 Cor. 11. 24. by serious meditation y, and fervent prayer z.
25. And when

he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. v. 25] After the same manner also he took the cup, saying, This, &c.—*This do ye, as often as ye drink it, in remembrance of me.* (2) 2 Chr. 30. 18, 19. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zabulon, had not cleansed themselves, yet did they eat the Passover otherwise then it was written, but Hezekiah prayed for them, saying, The good Lord pardon every one, v. 19. That preparerth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the Sanctuary. Mat. 26. 26. And as as they were eating, Jesus took bread, and blessed it, & brake it, &c.

Q. May one who doubteth of his being in Christ, and of his due preparation, come to the Lords Supper?

(a) Isa. 50. 10. A. One who doubteth of his being in Christ, or of his due preparation Who is among ration to the Sacrament of the Lords Supper, may have true interest you that fear in Christ, though he be not yet assured thereof; and in Gods account, hath it, if he be duly affected with the apprehension of the that obeyeth want of it b, and unfainedly desires to be found in Christ c, and to desire the voice of his servant, that walketh in darkness, and hath no light: let him trust in the Name of the Lord, and stay upon his God. 1 Job. 5. 13. These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God. Plal. 88. throughout. Plal. 77. from v. 1. to the 12. I cryed unto God with my voice; &c.—v. 3] I remembered God, and was troubled, &c.—v. 4] Thou holdest mine eyes waking, &c.—v. 7] Will the Lord cast off for ever!—Is his mercy clean gone for ever! Doth his promise fail for evermore?—v. 10] And I said, This is mine infirmity: but I will remember the years of the right hand of the most High, &c.—Jonah 2. 4—7. Then I said, I am cast out of thy sight, yet I will look again towards thine holy Temple.—v. 7] When my soul fainted within me, I remembered the Lord, & my prayers came in unto thee into thine holy Temple. (b) Isa. 54. 7, 8, 9, 10. For a small moment have I forsaken thee, but with great mercies will I gather thee. v. 8. In a little wrath I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. v. 9] For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. v. 10] For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, nor shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Mat. 5. 3, 4. Blessed are the poor in spirit: for theirs is the Kingdom of heaven. v. 4] Blessed are they that mourn; for they shall be comforted. Plal. 121. 22. For I said in mine haste, I am cut off from before thine eyes; nevertheless, thou heardest the voice of my supplication, when I cryed unto thee. Plal. 73. 13—22, 23. Verily I have cleansed my heart in vain, and washed mine hands in innocence.—v. 22] So foolish was I and ignorant; I was a beast before thee. v. 23] Nevertheless I am continually with thee; thou hast holden me by my right hand. (c) Phil. 3. 8, 9. Yea doubtlesse, and I account all things but losse for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, & do count them but dung; that I may win Christ. v. 9] And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Plal. 10. 17—Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear, Plal 43. 1, 1—5—Judge me, O God, and plead my cause against, &c.—v. 2] For thou art the God of my strength, why dost thou cast me off? &c. v. 5] Why art thou cast down, O my soul? and why art thou disquieted within me, hope in God, for I shall yet praise him who is the health of my countenance, and my God.

part from iniquity *d*: in which case (because promises are *(d)* 2 Tim. 2: made, and this Sacrament is appointed for the relief even of 19. Nevertheless the foundation of God standeth sure, he is to bewail his unbelief *f*; and labour to have his doubts resolved *g*, and so doing he may and ought to come to the Lord Supper, that he may be further strengthened *h*. having this seal, The Lord knoweth them

that are his, and let every one that nameth the Name of Christ depart from iniquity. 1/a. 50: 20. Who is among you that seeketh the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the Name of the Lord, and stay upon his God. P/al. 66. 18, 19, 20. If I regard iniquity in my heart, the Lord will not hear me v. 19] But verily God hath heard me, he hath attended to the voice of my prayer. v. 20] Blessed be God who hath not turned away my prayer, nor his mercy from me. (c) 1/a. 40. 11—29—31. He shall feed his flock like a Shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those which are with young—v. 29] He giveth power to the faint, and to them that have no might he increaseth strength. v. 31] But they that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run, & not be weary; they shall walk, and not faint Mat. 11. 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest. Mat. 12. 20. A bruised reed shall not break, and smoking flax shall be not quenched, till he lend forth judgement unto victory. Mat. 26. 28. For this is my blood of the New Testament which is shed for many, for the remission of sins. (f) Mar 9. 24. And straightway the father of the child cryed out, and said with tears, Lord, I believe, help thou mine unbelief. (g) Act. 2. 37. Now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and brethren what shall we do? Act. 16. 30—And he brought them out, and said, Sirs what shall we do to be saved? (h) Rom. 4. 11. And he received the sign of Circumcision, a Seal of the righteousness of the faith which he had being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. 1 Cor. 11. 28 But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

Q. May any who profess the faith, and desire to come to the Lords Supper, be kept from it?

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the Faith, and desire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church, untill they receive

Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, v. 28] But let a man examine himself, and so, &c—v. 29] or he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. v. 30] For this cause many are weak and sickly among you, and many sleep. v. 31] For if we would judge our selves, we should not be judged, &c—compared with Mat. 7. 6. Give not that which is holy unto the dogs, neither cast you your pearls before swine, lest they trample them under their feet, and turn again and rent you. And wish 1 Cor. 10. 21. And wish Jude v. 23. And others save with fear, pulling them out of the fire, saving even the garments spotted with the flesh. And wish 1 Tim. 5. 22. Lay hands suddenly on no man, neither be partakers of other mens sins. Keep thy self pure.

(k) 1 Cor. 2.7: instruction, and manifest their reformation k.

So that contra-

trariwise ye ought to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

Q. What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?

A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence and attention they wait upon

(1) Lev. 10. 3. God in that Ordinance l, diligently observe the sacramental Then Moses Elements and actions m, heedfully discern the Lords body n, & said unto Aaron, This is affectionately meditate on his death and sufferings o, & there- by stir up themselves to a vigorous exercise of their graces p, that which the Lord spake, say, in judging themselves q, and sorrowing for sin r, in earnest ing, I will be hungry and thirsting after Christ s, feeding on him by faith t, sanctified in them that come nigh me, and before all the people will I be glorified. Heb. 12. 28. Wherefore we receiving a Kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence, and godly fear. Psal. 5. 7. But as for me, I will come into thy house in the multitude of thy mercies, and in thy fear will I worship towards thy holy Temple. 1 Cor. 11. 17—26, 27 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse—v. 26] For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. v. 27] Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. (m) Exod. 24. 8. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the Covenant which the Lord hath made with you concerning all these words. Compared with Mat. 26. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins. (n) 1 Cor. 11. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. (o) Luk. 22. 19— This do in remembrance of me. (p) 1 Cor. 11. 26. For as often as ye eat this Bread, and drink this Cup, ye shew the Lords death till he come. 1 Cor. 10. 3, 4, 5—11—14. And did all eat the same Spiritual meat; v. 4] And did all drink the same Spiritual drink; for they drank of that Spiritual Rock that followed them, and that Rock was Christ. v. 5] But with many of them God was not well pleased; for they were overthrown in the wilderness—v. 11] Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come. v. 14] Wherefore, my dearly beloved, flee from idolatry. (q) 1 Cor. 11. 31. For if we would judge our selves, we should not be judged. (r) Zech. 12. 10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and be in bitterness for him, as one that is in bitterness for his first born. (s) Rev. 22. 17. And the Spirit, and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take the waters of life freely. (t) Job. 6. 35. And Jesus said unto them, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst.

receive

receiving of his fulness *u*, trusting in his merits ***, rejoycing in *(u)* Job. 1. 16: his love *x*, giving thanks for his grace *y*, in renewing of their And of his fulness have we all received, and covenant with God *z*, and love to all the Saints *a*.

grace for grace. *(*)* Phil. 3. 9. And be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. *(x)* Psal. 63. 4. 5. Thus will I bless thee while I live, I will lift up mine hands in thy name. *v. 5* My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. *2 Cor. 30. 21.* And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven dayes, with great gladness; and the Levites, and the Priests praised the Lord day by day, singing with loud instruments to the Lord. *(y)* Psal. 22. 26. The meek shall eat and be satisfied, they shall praise the Lord that seek him; your heart shall live for ever. *(z)* Jer. 50. 5. They shall ask the way to Zion, with their faces thitherward, saying, come and let us joyn our selves to the Lord in a perpetual covenant, that shall not be forgotten. Psal. 50. 5. Gather my Saints together unto me, those that have made a covenant with me by sacrifice. *(a)* Act. 2. 42. And they continued stedfastly in the Apostles doctrine, and fellowship, and breaking of bread, and in prayers.

Q What is the duty of Christians after they have received the Sacrament of the Lords Supper?

A. The duty of Christians after they have received the Sacrament of the Lords Supper, is, seriously to consider how they have *(b)* Psal. 28. 7: behaved themselves therein, and with what success *b*; if they find The Lord is quickning and comfort, to bless God for it *c*, beg the continuance my strength of it *d*, watch against relapses *e*, fulfill their vowes *f*, and in- and my shield, courage themselves to a frequent attendance on that ordi- my heart trusted in him, and I am helped, therefore my heart greatly rejoyceth, and with my song will I praise him. Psal. 85. 8. I will hear what the Lord will speak, for he will speak peace unto his people, and to his saints: but let them not turn again to folly, *1 Cor. 11. 17—30. 31.* Now in this that I declare unto you, I praise you not, that ye come together, not for the better, but for the worse—*v. 30.* For this cause many are weak and sickly among you, and many sleep. *v. 31* For if we would judge our selves, we should not be judged. *(c)* *2 Chr. 30. 21, 22, 23—25. 16.* And the children of Israel that was present at Jerusalem kept the feast of Unleavened bread seven dayes, with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments to the Lord—&c—Act. 2. 42—46, 47. And they continued stedfastly in the Apostles doctrine and fellowship, and breaking of bread, and in prayer—*v. 46* And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart; *v. 47* Praising God, and having favour with all the people, &c. *(d)* Psal. 36. 10. O continue thy loving kindness unto them that know thee, and thy righteousness to the upright in heart. Cant. 3. 4. It was but a little that I passed from them, but I found him whom my soul loveth, I held him, and would not let him go, untill I had brought him into my mothers house, and into the chamber of her that conceived me. *1 Chr. 29. 18.* O Lord God of Abraham, Isaac, and Israel our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee. *(e)* *1 Cor. 10. 3, 4, 5—11.* And did all eat the same [spiritual meat, *v. 4*] And did all drink the same [spiritual drink; (for they drank of that spiritual Rock, that followed them, & that Rock was Christ) *v. 5*] But with many of them God was not well pleased, for they were overthrown in the wilderness,—*v. 12*] Wherefore let him that thinketh he standeth, take heed lest he fall. *(f)* Psal. 50. 14. Offer unto God thanksgiving, and pay thy vowes unto the most High.

(g) 1 Cor. 11. 25, hance (g), but if they find no present benefit, more exactly to review 26—*Do this as their preparation to, and carriage at the Sacrament (h); in both which often as ye drink if they can approve themselves to God and their own consciences, it in remembrance they are to wait for the fruit of it in due time (i), but if they see they have failed in either, they are to be humbled (k); and to attend upon v. 26*] For as of it afterward with more care and diligence (l).

ten as ye eat this bread, and drink this cup, ye shew the Lords death till he come. *Acts 2. 42—46.* And they continued stedfastly in the Apostles doctrine, and fellowship, and breaking of bread, and in prayer—v. 46.] And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. (b) *Cant. 5. 1, to 7.* Keep thy foot when thou goest to the house of God, and be more ready to hear, then to give the sacrifice of fools: for they consider not that they do evil. v. 2.] Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God, &c. v. 3.] For a dream cometh through multitude of business, and a fools voice is known by multitude of words. v. 4.] When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools, pay that thou hast vowed. v. 5.] Better is it that thou shouldst not vow, then that thou shouldst vow, and not pay. v. 6.] Suffer not thy mouth to cause thy flesh to sin, neither say thou before the Angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands? (i) *Pf. 123. 1, 2.* Unto thee lift I up mine eyes, O thou that dwellest in the heavens, v. 2.] Behold, as the eyes of servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her Mistress; so wait our eyes upon the Lord our God, until he have mercy upon us. *Psal. 42. 5—8.* Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him for the help of his countenance—v. 8.] For the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life, *Pf. 43. 3, 4, 5.* O send out thy light and thy truth; let them lead me, let them bring me into thy holy hill, and to thy tabernacles. v. 4.] Then will I go unto the altar of God, unto God, my exceeding joy; yea, upon the harp will I praise thee, O God, my God—v. 5.] Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God, for I shall yet praise him, who is the health of my countenance, and my God. (k) 2 *Chr. 30. 18, 19.* For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves; yet did they eat the Passover, otherwise then it was written. But Hezekiah prayed for them, saying, the good Lord pardon every one, v. 19.] That prepareth his heart to seek God; the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. *Isai. 1. 16—18.* Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil—v. 18. Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (l) 2 *Cor. 7. 11.* For behold, this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge? in all things ye have approved your selves to be clear in this matter. 1 *Chr. 15. 12, 13, 14.* And David said unto them, ye are the chief of the Fathers of the Levites, sanctifie your selves, both ye, and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. v. 13.] For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order. v. 14.] So the Priests and Levites sanctified themselves, to bring up the Ark of the Lord God of Israel.

Q. Wherein do the Sacraments of Baptisme and the Lords Supper agree?

A. The Sacraments of Baptisme and the Lords Supper, agree, in that

that the author of both is God *m*, the spiritual part of both is Christ (*m*) *Mat.* 28. 19 and his benefits *n*, both are seals of the same Covenant *o*, are to be *God therefore* dispensed by Ministers of the Gospel, and by none other *p*, and to be *teach all nations,* continued in the Church of Christ until his second coming *q*— *on, baptizing them in the*

name, &c. 1 *Cor.* 11. 23. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus in the same night wherein he was betrayed, took bread, &c. (*n*) *Rom.* 6. 3, 4. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death *v.* 4.] Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of his Father, even so we also should walk in newness of life. 1 *Cor.* 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ the bread which we break, is it not the communion of the body of Christ? (*o*) *Rom.* 4. 11. And he received the sign of circumcision, a seal of the righteousness of faith, which he had, being yet uncircumcised, that he might be the father of all them who believe, though they be not circumcised, that righteousness might be imputed unto them also; Compared with *Col.* 2. 11, 12. In whom also ye were circumcised with the circumcision made without hands, in putting away the body of the sins of the flesh, by the circumcision of Christ, buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. *Mat.* 26. 17, 18. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of this; *v.* 28.] For this is my blood of the New Testament, which is shed for many for the remission of sins. (*p*) *Job.* 1. 33. And I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, &c.— *Mat.* 28. 19. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, 1 *Cor.* 11. 23. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread, &c. 1 *Cor.* 4. 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. *Heb.* 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. (*q*) *Mat.* 28. 19, 20. Go ye therefore and teach all nations, baptizing, &c.— *v.* 20.] Teaching them to observe all things which I command you, and lo, I am with you even to the end of the world. 1 *Cor.* 11. 26. For as often as ye eat this bread, and drink this cup, ye shew the Lords death till he come.

Q. Wherein do the Sacraments of Baptism and the Lords Supper differ?

A. The Sacraments of Baptism and the Lords Supper differ, in that, Baptism is to be administered but once, with water; to be a sign and seal of our regeneration and ingrafting into Christ *v.* (*r*) *Mat.* 3. 11. and that even to infants *s*, whereas the Lords Supper is to be administered often, in the Elements of bread and wine, to represent and *teize you with water unto* *penitence*, but he that cometh after me, &c. *Tit.* 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, & renewing of the Holy Ghost. *Gal.* 3. 27. For as many of you as have been baptized into Christ, have put on Christ. (*s*) *Gen.* 17. 7 — 9. And I will establish my Covenant between me and thee, and thy seed after thee in their generations, &c.— *v.* 9.] And God said unto Abraham, Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations. *Acts* 2. 38, 39. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus, &c.— *v.* 39.] For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. 1 *Cor.* 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy.

exhibit

(*r*) 1 Cor. 11. 23. exhibit Christ as spiritual nourishment to the soul *r*, and to 24, 25, 26. I confirm our continuance and growth in him *u*, and that only to have received such as are of years and ability to examine themselves *.

of the Lord that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed took bread. v. 24.] And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you : this do in remembrance of me. v. 25.] After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. v. 26.] For as oft as ye eat this bread, &c. (*u*) 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? (*) 1 Cor. 11. 28, 29. But let a man examine himself, and so let him eat of that bread, and drink of that cup. v. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

Q. What is Prayer?

(*x*) Psal. 62. 8. *A.* Prayer is an offering up of our desires unto God *x*, in the name of Christ *y*, by the help of his Spirit *z*, with confession of our sins *a*, all times ye and thankful acknowledgement of his mercies *b*.
people, pour

out your hearts before him: God is a refuge for us. (*y*) Job. 16. 23. And in that day ye shall ask me nothing, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. (*z*) Rom. 8. 26. Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us, with groanings that cannot be uttered. (*a*) Psal. 32. 5, 6. I acknowledged my sin unto thee, and mine iniquity have I not hid; I said, I will confess my transgressions, and thou forgavest the iniquity of my sin. v. 6.] For this shall every one that is godly pray unto thee, in a time when thou mayest be found, surely, &c. Dan. 9. 4.] And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, &c. (*b*) Phil. 4. 6. Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known to God.

Q. Are we to pray unto God only?

(*c*) 1 Kin. 8. 39 *A.* God only being able to search the hearts *c*, hear the requests *d*, pardon the sins *e*, and fulfil the desires of all *f*, and only in heaven *h* to be believed in *g*, and worshipped with religious worship *h*, dwelling place, prayer, which is a special part thereof *i*, is to be made by all to and forgive, &c.
do, and give to every man according to his ways, whose heart thou knowest: for thou, even thou only knowest the hearts of all the children of men. Act. 1. 24. And they prayed, and said, Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen, Rom. 8. 27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. (*d*) Psa. 65. 2. O thou that hearest prayers, to thee shall all flesh come. (*e*) Mic. 7. 18. Who is a God like unto thee that pardoneth iniquity, &c. — (*f*) Psal. 145. 18, 19. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. v. 19.] He will fulfil the desires of them that fear him, he also will hear their cry, and will save them. (*g*) Rom. 10. 14 How then shall they call on him in whom they have not believed? &c. (*h*) Mat. 4. 10. Then saith Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, &c. (*i*) 1 Cor. 1. 2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. him

him alone *k*, and to none other *L*.

(*k*) Pl. 50. 15.

Call upon me in

the day of trouble, I will deliver thee, and thou shalt glorifie me. (*l*) Rom. 10. 14. How then shall they call on him in whom they have not believed? &c.

Q. What is it to pray in the name of Christ?

A. To pray in the Name of Christ, is, in obedience to his command, and in confidence on his promises to ask mercy for (*m*) Joh. 14. 13, his sake *m*, not by bare mentioning of his Name *n*, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer from Christ and his mediation *o*.

be glorified in the Son. v. 14] If ye shall ask any thing in my name, I will do it. Joh. 26. 24. Hitherto have ye asked nothing in my name: ask and receive, that your joy may be full. Dan. 9. 14. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lords sake. (*n*) Mat. 7. 21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my father which is in heaven. (*o*) Heb. 4. 14. 15, 16. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. v. 15] For we have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. v. 16] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. 1 Joh. 5. 13, 14, 15. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. v. 14] And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. v. 15] And if we know that he heareth, whatsoever we ask, we know that we have the petitions that we desired of him.

Q. Why are we to pray in the Name of Christ?

A. The unfitness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a Mediator *p*; and there being none in heaven or earth appointed to, or fit for that glorious work, to him, I am but Christ alone *q*; we are to pray in no other name but his the way, the only *r*.

cometh unto the Father, but by me; Isa. 59. 2. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Eph. 3. 12. In whom ye have boldness, and access with confidence, by the faith of him. (*q*) Joh. 6. 27. Labour not for the meat that perisheth, but for the meat which endureth unto everlasting life, which the son of man shall give unto you, for him hath God the Father sealed. Heb. 7. 25, 26, 27. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing that he ever liveth to make intercession for them. v. 26] For such an high Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, v. 27] Who needeth not daily as those high Priests, to offer up sacrifice first for his own sins, and then for the peoples; for this he did once, when he offered up himself. 1 Tim. 2. 5. For there is one God, one Mediator between God and man, the man Christ Jesus. (*r*) Col. 3. 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Heb. 13. 15. By him therefore let us offer the sacrifice of praise to God continually, that is the fruits of our lips, giving thanks in his name. *Q. What*

Q. How doth the Spirit help us to pray ?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces, which are requisite for the right

(f) Rom. 8. 26, performance of that duty *f*.

27. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. v. 27] And he that searcheth the hearts knoweth the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. Ps. 10. 17. Lord, thou hast heard the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear. Zech. 12. 10. And I will pour upon the hope of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplications, and they shall look upon me whom they have pierced, and mourn, &c.

Q. For whom are we to pray ?

A. We are to pray for the whole Church of Christ, upon earth *t*, for Magistrates *u*, and Ministers ***, for our selves (r) Eph. 6. 18. Praying also *x*, our brethren *y*; yea our enemies *z*, and for all sorts of men always with living *a*, or that shall live hereafter *b*, but not for the dead *c*, nor for those that are known to have sinned the sin unto supplication in the Spirit, and watching thereunto with all perseverance, and supplication, for all Saints. Psal. 28. 9. Save thy people, and bless thine inheritance; seed them also, and lift them up for ever. (*u*) 1 Tim. 2. 1, 2. I exhort therefore; that first of all, supplication, prayers, intercessions, and giving of thanks be made for all men. v. 2] For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. (***) Col. 4. 3. Withall praying also for us; that God would open to us a door of utterance to speak the Mysteries of Christ, for which I am in bonds. (*x*) Gen. 32. 11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, &c. (*y*) Jam. 5. 16. Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man availeth much, (*z*) Mat. 5. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you. (*a*) 1 Tim. 2. 1, 2. See above in [*u*] (*b*) Job. 17. 20. Neither pray I for these alone, but for them also which shall believe on me through their word. 2 Sam. 7. 29. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee, for thou, O Lord God hast spoken it, and with thy blessing let the house of thy servant be blessed for ever. (*c*) 2 Sam. 12. 21, 22, 23. Then said his servants unto him, what thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst rise and eat bread. v. 22] And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? v. 23. But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me:

death

death *d*.(*d*) 1 *Joh*. 5. 16.

If any man see

his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it.

Q. For what things are we to pray?

A. We are to pray for all things tending to the glory of God *e*, the welfare of the Church *f*, our own *g*, or others (*e*) *Mat*. 6. 9. good *h*, but not for any thing that is unlawful *i*.

After this manner therefore pray ye, Our father which art in heaven, hallowed be thy Name. (*f*) *Psal*. 51. 18. Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem. *Psal*. 122. 6. Pray for the peace of Jerusalem; they shall prosper that love thee. (*g*) *Mat*. 7. 11. If ye then being evil know how to give good gifts to your children, how much more shall your father which is in heaven give good things to them that ask him? (*h*) *Psal*. 125. 4. Do good, O Lord, to those that be good; to them that are upright in their heart. (*i*) 1 *Joh*. 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

Q. How are we to pray?

A. We are to pray with an awful apprehension of the Majesty of God *k*, and deep sense of our own unworthiness (*k*) *Ecc*. 3. 1. necessities *m*, and sins *n*, with penitent *o*, thankful *p*, and enlarged hearts *q*, with understanding *r*, faith *s*, sincerity *t*, and more ready to hear, then to offer the sacrifice of fools; for they consider not that they do evil. [*l*] *Gen*. 18. 27. And *Abraham* said, Behold now I have taken upon me to speak unto the Lord, who am but dust and ashes. *Gen*. 32. 10. I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewn unto thy servant, &c. [*m*] *Luk*. 15. 17, 18, 19. And when he came to himself, he said, How many hired servants in my fathers house have bread enough, and to spare, and I perish with hunger. v. 18. [*n*] I will arise and go to my father, and say unto him, Father I have sinned against heaven, and before thee. v. 19. And am no more worthy to be called thy son, make me as one of thy hired servants. [*o*] *Luk*. 18. 13, 14. And the Publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, Lord, be merciful to me a sinner. v. 14. [*p*] I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased, & he that humbleth himself shall be exalted. [*q*] *Psal*. 51. 17. The sacrifices of God are a broken spirit, a broken and contrite heart, O God, wilt thou not despise. [*r*] *Phil*. 4. 6. Be careful for nothing; but in every thing; by prayer, and supplication, with thanksgiving, let your requests be made known to God. [*s*] 1 *Sam*. 1. 15. And *Hannah* answered, and said, No, my Lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. [*t*] 1 *Cor*. 14. 15. What is it then? I will pray with the Spirit, and will pray with understanding also. [*u*] *Mar*. 11. 24. Therefore I say unto you, whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them, *Jam*. 1. 6. But let him ask in faith, nothing doubting; for he that wavereth is like a wave of the sea, driven with the wind and tossed. [*v*] *Psal*. 145. 18. The Lord is nigh unto all that call upon him, to all that call upon him in truth; *Psal*. 17. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of stained lips.

N n

ser-

(u) *Jam* 5. 16. fervency u, love *, and perseverance x, waiting upon him y, —the effectual with humble submission to his will z.
fervent prayer

of a righteous man availeth much. (*) *1 Tim.* 1. 8. I will therefore that men pray every where, lifting up holy hands without wrath, and doubting. (x) *Eph.* 6. 18. Praying alwayes with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints. (y) *Mic.* 7. 7. Therefore I will look unto the Lord, I will wait for the God of my salvation: my God will hear me. (z) *Mat.* 26. 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, If it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.

Q. What rule hath God given for our direction in the duty of Prayer?

A. The whole word of God is of use to direct us in the duty of praying a; but the special rule of direction, is that

(a) *John* 5. 14. form of Prayer, which our Saviour Christ taught his Disciples, commonly called the Lords Prayer b.
And this is the confidence that

we have in him, that if we ask any thing according to his will, he heareth us. (b) *Mat.* 6. 9, 10, 11, 12, 13 After this manner also pray ye, Our Father, &c — *Luk* 11. 2, 3, 4. And he said unto them, When ye pray, say, Our father, &c —

Q. How is the Lords Prayer to be used?

A. The Lords Prayer is not only for direction, as a pattern according to which we are to make other prayers, but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the

(c) *Mat.* 6. 9, right performance of the duty c.

Compared

with *Luke* 11. 2, See above in letter [b.]

Q. Of how many parts doth the Lords Prayer consist?

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer [contained in

(d) *Mat.* 6. 9. these words, *Our Father which art in heaven d,*] teacheth us, when we pray, to draw nigh to God with confidence

(e) *Luke* 11. 13. of his fatherly goodness, and our interest therein e, with
If you then

being evil know how to give good gifts unto your children, how much more shall your heavenly father give the holy Spirit to them that ask him? *Rom.* 8. 15. For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba, Father,

reverence, and all other child-like dispositions *f*, heavenly affecti- (*f*) *1/a*. 46. 9. ons *g*, and due apprehensions of his sovereign power, Majesty, Be not wroth and gracious condescension *b*; as also to pray with and for others *i*. very sore, O Lord, neither remember our iniquities for ever: behold, see, we beseech thee, we are all thy people. (*g*) *Psal*. 123. 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. *Lam*. 3. 41. Let us lift up our heart and our hands unto God in the heavens. (*b*) *1/a*. 63. 15, 16. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory, Where is thy zeal, and thy strength, the sounding of thy bowels, and thy mercies towards me? are they restrained? v. 16] Doubtless thou art our Father; though *Abraham* be ignorant of us, and *Israel* acknowledge us not, thou, O Lord, art our Father, our redeemer; thy Name is from everlasting. *Neh*. 1. 4, 5, 6. And it came to pass when I heard these words, that I sat down and wept, and mourned certain dayes, and fasted, and prayed before the God of heaven. v. 5] And said, I beseech thee, O Lord God of heaven, the God, that keepeth Covenant and mercy for them that love him, and observe his Commandments. v. 6] Let thine ear be now attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night for the children of *Israel* thy servants, &c. (*i*) *Act*. 12. 5. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him.

Q. What do we pray for in the first Petition ?

A. In the first petition, [which is, *Hallowed be thy Name k*,] acknowledging the utter inability and disposition (*k*) *Mat*. 6. 9. that is in our selves and all men to honor God aright *l*, we pray that God would by his grace inable and incline us and others to know, to acknowledge, and highly to esteem him *m*, are sufficient his titles *n*, attributes *o*, ordinances, word *p*, works, and what- of our selves to think any thing as of our selves, but our sufficiency is of God. *Psal*. 51. 15. O Lord, open thou my lips, and my mouth shall shew forth thy praise. (*m*) *Psal*. 67. 2, 3. That thy way may be known upon earth, thy saving health among all nations. v. 3] Let the people praise thee, O God, let all the people praise thee. (*n*) *Psal*. 83. 18. That men may know that thou whose Name alone is *Jehovah*, art the most High over all the earth. (*o*) *Psal*. 86. 10, 11, 12, 13—15. For thou art great, and dost wondrous things; thou art God alone. v. 11] Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy name. v. 12] I will praise thee, O Lord my God, with all my heart, and will glorifie thy Name for evermore, v. 13] For great is thy mercy towards me, and thou hast delivered my soul from the lowest hell—v. 15] But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth. (*p*) *2 Thes*. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. *Psal*. 147. 19, 20. He sheweth his word unto *Jacob*, his statutes and judgements unto *Israel*. v. 20] He hath not dealt so with any nation; and as for his judgements, they have not known them. Praise ye the Lord, *Psal*. 138. 1, 2, 3. I will praise thee with my whole heart; before the gods will I sing praise unto thee, v. 2] I will worship towards thy holy Temple, and praise thy Name, for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy Name. v. 3] In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. *2 Cor*. 2. 14, 15. Now thanks be to God, who alwayes causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place. v. 15] For we are to God a sweet favour of Christ in them that are saved, and in them that perish.

(g) Psal. 145. soever he is pleased to make himself known by, and to glorifie him throughout. I in thought, word *r*, and deed *s*; that he would prevent and remove will extoll Atheism *t*, ignorance *u*, idolatry ***, profaneness, *x*, and whatsoever thee O God, is dishonourable to him *y*; and by his over-ruling providence, diminish King, &c.—rect and dispose of all things to his own glory *z*.
Psal. 8, through-

our. O Lord, our Lord, how excellent is thy Name in all the earth! &c.—(r) Psal. 103. 1. Bless the Lord, O my Soul, and all that is within me bless his holy Name. Psal. 119. 14. Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, our strength, and our Redeemer. (s) Phil. 1. 9—11. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement. v. 11] Being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God. (t) Psal. 67. 1, 2, 3, 4. God be merciful unto us, and bless us, and cause his face to shine upon us. v. 2] That thy way may be known upon earth, and thy saving health among all nations. v. 3] Let the people praise thee, O God, let all the people praise thee. 1. 4] O let the Nations be glad and rejoice; for thou shalt judge the people righteously, and govern the Nations upon earth. (u) Eph. 1. 17, 18. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. v. 18] The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. (*) Psal. 97. 7. Confounded be all they that serve graven Images, that boast themselves of idols: worship him all ye gods. (x) Psal. 74. 18—22, 23. Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy Name.—v. 22] Arise, O God, plead thine own cause; remember how the foolish man reproacheth thee daily. v. 23] Forget not the voice of mine enemies, the tumult of those that rise up against thee encreaseth continually. (y) 2 Kings 19. 15, 16. And Hezekiah prayed unto the Lord, and said, O Lord God of Israel, which dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the earth: thou hast made heaven and earth. v. 16] Lord bow down thine ear and hear, open, Lord, thine eyes and see, and hear the words of Sennacherib which hath sent him to reproach the living God. (z) 2 Chron. 20. 6—10, 11, 12. And [Jehoshaphat] said, O Lord God of our fathers, Art not thou God in heaven, and rulest not thou over all the Kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?—v. 10] And now behold the children Ammon, and Moab, &c. v. 11] Behold, I say, how they reward us, to come to cast us out of our possessions which thou hast given us to inherit. v. 12] O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee. Psal. 83. throughout. Keep thou not silence, O God, hold not thy peace, &c.—Psal. 140. 4—8. Keep me, O Lord, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings.—v. 8] Grant not, O Lord, the desires of the wicked; further not his wicked devices, lest they exalt themselves.

Q. What do we pray for in the second Petition?

A. In the second Petition, (which is, Thy Kingdom

(a) Mat. 6. 10: come (a),) acknowledging our selves and all mankind to be by nature under the dominion of sin and Satan

tan *b*; we pray, that the kingdom of sin and Satan may be destroyed *c*, the Gospel propagated throughout the world *d*, the Jews called *e*, the fulness of the Gentiles brought in *f*, the Church furnished with all Gospel-officers and ordinances *g*, purged from corruption *h*, countenanced and maintained by the Civil Magistrate *i*, that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted *k*; that Christ would rule in our hearts here *l*, and hasten the time of his second coming, and our reigning with him for ever *m*; and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends *n*.

(*b*) Eph. 2. 2, 3. Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

v. 3.] Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others. (*c*) *Psa.* 68. 1.—18, Let God arise, let his enemies be scattered; let them also that hate him flee before him. —v. 18, Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also: that the Lord God might dwell among them. *Rev.* 12. 10, 11. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, & the power of his Christ; for the accuser of our brethren is cast out, which accused them before God day and night. v. 11.] And they overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. (*d*) *2 Thes.* 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. (*e*) *Rom.* 1. 11. Brethren, my heart's desire and prayer to God is, that ye might be saved. (*f*) *Joh.* 17. 9.—10, I pray for them, I pray not for the world; but for them that thou hast given me, for they are thine—v. 20.] Neither pray I for these alone, but for them also which shall believe in me through their word. *Rom.* 11. 25, 26. For I would not brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is appointed to Israel, until the fulness of the Gentiles be come in. v. 26.] And so all Israel shall be saved, as it is written, There shall come out of Zion the deliverer, & shall turn away ungodliness from Jacob. *Psal.* 67. throughout. God be merciful unto us, and bless us, and cause his face, &c.—(*g*) *Mat.* 9. 38. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest. *2 Thes.* 3. 1. Finally, brethren, pray for us, that the word of the Lord may have a free course, and be glorified, even as it is with you. (*h*) *Mal.* 3. 1, 11, For from the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered up unto my name, and a pure offering: for my name shall be great among the Heathen, saith the Lord of hosts. *Zeph.* 3. 9. For then will I turn to the people a pure language, that they may call upon the name of the Lord, to give him with one consent. (*i*) *1 Tim.* 2. 1, 2. I exhort therefore, that first of all supplications, prayers, intercessions, and thanksgivings be made for all men. v. 2.] For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. (*k*) *Acts* 4. 29, 30. And now, Lord, behold their threatenings, and grant unto thy servant, that with all boldness they may speak thy word; v. 30.] By stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus. *Eph.* 6. 18, 19, 20. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all Saints. v. 19.] And for me, that utterance may be given me, that I may open my mouth boldly, to make known the mystery of the Gentiles. v. 20.] For which I am an Ambassador in bonds, that therein I may speak boldly as I ought to speak. *Rom.* 15. 29, 30.—32. And I am sure that when I come unto you,

I shall come in the fulness of the blessing of the Gospel of Christ. v. 30.] Now I beseech you brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me. — v. 32.] That I may come unto you with joy, by the will of God, and may with you be refreshed. 2 *Thes.* 1. 11. Wherefore we pray always for you, that God would count you worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith with power. 2 *Thes.* 2. 16, 17. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and given us everlasting consolation, and good hope through grace. v. 17.] Comfort your hearts, and stablish you in every good word and work. (1) *Eph.* 3. from v. 14. to the 21. For this cause I bow my knees unto the Father of our Lord Jesus Christ. v. 15.] Of whom the whole family in heaven and earth is named. v. 19.] That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man. v. 17.] That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love; v. 18.] May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height; v. 19.] And to know the love of Christ which passeth knowledge; that ye might be filled with the fulness of God. v. 20.] Now unto him that is able to do exceeding abundantly above all that we ask or think, &c— (m) *Rev.* 12. 20. He which testifieth these things saith, surely I come quickly, Amen, even to come Lord Jesus. (n) *Isai.* 64. 1, 2. O that thou wouldst rent the heavens, that thou wouldst come down, that the mountains might flow down at thy presence! v. 2.] As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence. *Rev.* 4. 8, 9, 10, 11. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. v. 9.] And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever. v. 10.] The four and twenty Elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their Crowns before the throne, saying, v. 11.] Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

Q. What do we pray for in the third Petition?

A. In the third Petition, [which is, *Thy will be done on earth as it*

(o) *Mat.* 6. 10. *is in heaven* o] acknowledging that by nature we and all men are not only utterly unable and unwilling to know and do the will

(p) *Rom.* 7. 18. of God *p*, but prone to rebel against his word *q*, to repine and For I know that murmur against his providence *r*, and wholly inclined to do the in me, that is in will of the flesh, and of the devil *s*: We pray, that God would by my flesh, dwell—

less no good thing: for so will is present with me; but how to perform that which is good I find not. *Job* 21. 14. Therefore they say unto God, Depart from us: we desire not the knowledge of thy ways. 1 *Cor.* 2. 14 But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. (q) *Rom.* 8. 7. Because the carnal mind is enmity against God; for it is not (subject to the Law of God, neither indeed can be. (r) *Exod.* 17. 7. And he called the name of the place *Massah* and *Meribah*; because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? *Num.* 14. 2. And all the children of Israel murmured against *Moses* and *Aaron*: And the whole congregation said unto them, would God that we had died in the land of Egypt, would God that we had died in this wilderness. (s) *Eph.* 2. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience,

his Spirit take away from our selves and others, all blindness ^(r) Eph. 1. 7, 8. ^r, weakness ^u, indisposedness ^{*}, and perverseness of heart ^x, ^{That the God} and by his grace make us able and willing to know, do, and ^{of our Lord Je-} submit, to his will in all things, ^{sus Christ the} with the like humility ^z, cheer- ^{Father of glo-} fulness ^a, faithfulness ^b, diligence ^c, zeal ^d, sincerity ^e, and ^{ry may give un-} constancy ^f, as the Angels do in heaven ^g. ^{to you the spi-} ^{rit of wisdom}

and revelation in the knowledge of him; v. 18] The eyes of your understanding be-
ing enlightened that ye may know what is the hope of his calling, and what the riches
of the glory of his inheritance to the Saints. ^(u) Eph. 3. 16. That he would grant you,
according to the riches of his glory, to be strengthened with might, by the spirit in the
inner man. ^(*) Mat. 26. 40, 41. And he cometh to the Disciples, and findeth them asleep,
and saith unto Peter, What, could ye not watch with me one hour? v. 41] Watch and
pray, that ye enter not into temptation, the Spirit indeed is willing, but the flesh is
weak. ^(x) Jer. 31. 18, 19. I have surely heard Ephraim bemoaning himself thus, Thou
hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke. Turn thou
me, and I shall be turned; for thou art the Lord my God, v. 19] Surely, after that I was
turned, I repented; and after that I was instructed I smote upon my thigh; I was asha-
med, yea, even confounded, because I did bear the reproach of my youth. ^(y) Psa. 119 1.
—8—35, 36. Blessed are the undefiled in the way, who walk in the law of the Lord.—
v. 8] I will keep thy statutes, O forsake me not utterly.—v. 35] Make me to go in the
paths of thy commandments, for therein do I delight. v. 36] Incline my heart not
thy testimonies, and not to covetousness. ^{Ab.} 21. 14. And when he would not be per-
suaded, we ceased, saying, the will of the Lord be done. ^(z) Mic. 6. 8. He hath shewed
thee O man, what is good, and what doth the Lord require of thee, but to do justly, & to
love mercy, and to walk humbly with thy God. ^(a) Ps. 100. 2. Serve the Lord with glad-
ness; come before his presence with singing. Job. 1. 21. And [Job] said, Naked came I
out of my mothers womb, and naked shall I return thither; the Lord gave, and the Lord
hath taken away, blessed be the name of the Lord. 2 Sam. 15. 25, 26. And the King said
unto Zadok, Carry back the Ark of God into the City; if I shall find favour in the eyes
of the Lord, he will bring me again, and shew me both it and his habitation. v. 26]
But if he say thus I have no delight in thee, behold, here I am, let him do to me as seem-
eth him good. ^(b) Isa. 38. 3. And said, Remember now, O Lord, I beseech thee, how I
have walked before thee in truth, and with a perfect heart, and have done that which is
good in thy sight, and Hezekiah wept sore. ^(c) Psa. 19. 4, 5. Thou hast commanded
us to keep thy precepts diligently. v. 5] O that my ways were directed to keep thy sta-
tutes. ^(d) Rom. 12. 11. Not slothful in business, fervent in Spirit, serving the Lord. ^(e)
Psal. 119. 80. Let my heart be found in thy statutes, that I be not ashamed. ^(f) Ps. 119.
12. I have inclined my heart to perform thy statutes alwayes even to the end. ^(g) Isa.
6. 2, 3. Above it stood the Seraphims, each one had six wings; with twain he covered
his face, with twain he covered his feet, and with twain he did fly. v. 3] And one cryed
unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of
his glory. Ps. 103. 20, 21. Bless the Lord ye his Angels that excel in strength, and do his
commandments, hearkning unto the voice of his word. v. 21] Bless ye the Lord all ye
his hosts, ye ministers of his that do his pleasure. Mat. 18. 10. Take heed ye despise not
one of these little ones; for I say unto you, in heaven their Angels do alwayes behold
the face of my Father which is in heaven.

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, [which is, Give us this day, our daily bread]
acknowledging that in Adam, and by our sin, we have forfeited ^(b) Mat. 6. 11,
our right to all the outward blessings of this life, and deserve to be
whole.

(i) Gen. 2. 17. wholly deprived of them by God, and to have them cursed to us in the use of them i; and that neither they of themselves are able to sustain us k, nor we to merit l, or by our own industry to procure them of good and e- m, but prone to desire n, get o, and use them unlawfully p; we pray vil, thou shalt for our selves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may for in the day of his free gift, and as to his fatherly wisdom shall seem best, enjoy a thou carest compent portion of them q, and have the same continued and thereof thou blessed unto us in our holy and comfortable use of them r, and shalt surely die. Gen. 3. 17. And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the Tree, of the which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Rom. 8. 20, 21, 22. For the Creatures was made subject to vanity, not willingly, but by reason of him who have subjected the same in hope. V. 12] Because the Creature of it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. V. 22] For we know that the whole Creation groaneth and travaileth in pain together untill now. Jer. 5. 25. Your inquiries have turned away these things, & your sins have withholden good things from you. Deu. 28. from v. 15. to the end. But it shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and statutes which I command thee this day, that all these curses shall come upon thee and overtake thee. V. 16] Cursed shalt thou be in the City, and cursed in the field, and cursed in thy basket, and in thy store, &c. To the end of the chap. (k) Deu. 8. 3. And he humbled thee, and suffered thee to hunger, and fed thee with Manna, which thou knewest not, neither did thy fathers know: that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. (l) Gen. 32. 10. I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed to thy servant, &c. (m) Deu. 8. 17, 18. And thou say in thine heart, my power, and the might of mine hand hath gotten me this wealth; V. 18] But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. (n) Jer. 6. 13. For from the least of them, to the greatest, every one of them is given to covetousness, &c. Mark. 7. 21, 22. For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, V. 22] Thefts, covetousness, wickedness, &c. — (o) Hos. 12. 7. He is a merchant, the ballance of deceit are in his hand, he loveth to oppress. (p) Jam. 4. 3. Ye ask and receive not, because ye ask amiss, that you may consume it upon your lusts. (q) Gen. 43. 12, 13, 14. And take double money in your hand, and the money that was brought again in the mouth of the sacks; peradventure it was an oversight. V. 13] Take also your brother and arise, go unto the man V. 14. And God almighty give you mercy before the man, that he may send, &c. — Gen 28. 20. And Jacob vowed a vow, saying, if God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on; &c. Eph. 4. 28. Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. 2 Thes 3. 11, 12. For we hear that there are some that walk among you disorderly, working not at all, but are busy-bodies. V. 12. Now they that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. Phi. 4. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving; let your requests be made known unto God. (r) 1 Tim. 4. 3, 4, 5. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe, and know the truth. V. 4. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. V. 5. For it is sanctified by the word of God, and prayer.

contentment in themſ; and be kept from all things that are contrary (ſ) 1 Tim. 6, 6, to our temporal ſupport and comfort &c. 7, 8. But god-
lineſ with

contentment is great gain. v. 7] For we brought nothing into this world; and it is certain we can carry nothing out. v. 8] And having food and raiment; let us be therewith content. (2) Prov. 30. 8, 9 Remove from me vanity and lies; give me neither poverty, nor riches; feed me with food convenient for me. v. 9] Left I be full, and deny thee, and ſay, who is the Lord? and left I be poor, and ſeaſ, and take the name of my God in vain.

Q. What do we pray for in the fifth Petition ?

A. In the fifth Petition which is, [*Forgive us our debts as we forgive our debtors* u,] acknowledging that we and all others are guilty (u) Mat. 6. 12. both of original and aſual ſin, and thereby become debtors to the juſtice of God, and that neither we, nor any other creature can make the leaſt ſatisfaction for that debt *; we pray for our ſelves and others, that God of his free grace would through the obedi- (*) Rom. 3. 22. ence and ſatisfaction of Chriſt apprehended and applied by faith, from v 9, 10 22. acquit us both from the guilt and puniſhment of ſin x, accept us in What then? are his beloved y, continue his favour and grace to us z, pardon our we better then daily failings a, and fill us with peace and joy in giving us dayly they? no in no more and more aſſurance of forgivenneſ b, which we are the ra- wife; for we have before proved, both Jews and Gentiles, that they are all under ſin; v. 10] As it is written, There is none righteous, no nor one. v. 11] There is none that underſtanderth, none that ſeeketh after God, They are all gone out of the way, &c.—v. 19]—that every mouth may be ſtopped, and all the world may become guilty before God, &c.—Mat. 18. 24, 25. And when he had begun to reckon, one was brought unto him who owed him ten thouſand talents. v. 25] But foras- much as he had not to pay, his Lord commanded him to be ſold, and his wife, and his chil- dren, and all that he had, and payment to be made. Pſal. 130. 3, 4. If thou, Lord, ſhouldeſt mark iniquities, O Lord who ſhall ſtand? v. 4] But there is forgivenneſ with thee, that thou mayeſt be feared. (x) Rom. 3. 24, 25, 26. Being juſtified freely by his grace, through the re- demption that is in Chriſt Jeſus. v. 25] Whom God hath ſet forth to be a propitiation, through faith that is in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. v. 26] To declare, I ſay, at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus. Heb. 9. 22. And almoſt all things are by the Law purged with blood, and without ſhedding of blood is no remiſſion. (y) Eph. 1. 6 7. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved. v. 7] In whom we have redemption through his blood, the forgivenneſ of ſins, according to the riches of his grace. (z) 2 Pet. 1. 2. Grace and peace be multiplied unto you, through the knowledge of God, and of Jeſus Chriſt our Lord. (a) Hoſ. 14. 2. Take with you words, and turn to the Lord, ſay unto him, Take away all iniquity, and receive us graciously; ſo will we render the calves of our lips. Jer. 14. 7. O Lord, though our iniquities teſtifie againſt us, do thou it for thy names ſake; for our back-ſlidings are many, we have ſinned againſt thee. (b) Rom. 15. 13. Now the God of hope fill you with all joy and peace in believ- ing, that ye may abound in hope, through the power of the holy Ghoſt Pſal. 51 7, 8, 9, 10—12. Purge me with hyſop, and I ſhall be clean: waſh me, and I ſhall be whiter then ſnow. v. 8] Make me to hear joy and gladneſs, that the bones which thou haſt broken may rejoice. v. 9] Hide thy face from my ſins, and blot out all mine iniquities. v. 10] Create in me a clean heart, O God, and renew a right ſpirit within me—v. 12] Reſtore unto me the joy of thy ſalvation, and uphold me with thy free ſpirit,

ther imboldened to ask, and encouraged to expect when we have

(c) *Luk. 11. 4.* this testimony in our selves, that we from the heart forgive others And forgive their offences c.
us our sins; for

we also forgive every one that is indebted to us, &c. *Mat. 6. 14, 15.* For if we forgive men their trespasses, your heavenly Father will also forgive you. v. 15] But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. *Mat. 18. 35.* So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Q. What do we pray for in the sixth Petition ?

A. In the sixth Petition; [which is, *And lead us not into temptation, but deliver us from evil d,*] acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may to order things, that we may be assaulted, foiled, and for a time led captive by temptations e, that Satan f, the world g, and the flesh are ready powerfully to draw us aside and insnare us h, and that we, even after the pardon of our sins, by reason of our corruption i, the business of weakness & want of watchfulness k, are not only subject to be tempted, and forward to expose our selves unto temptations l, but also of doors of the our selves unable and unwilling to resist them, to recover out of babilon who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. (f) 1 *Chron. 21. 1.* And Satan stood up against Israel, and provoked David to number Israel. (g) *Luk. 21. 34.* And take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. *Mark. 4. 19.* And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful. (h) *Jam. 1. 14.* But every man is tempted, when he is drawn away of his own lust, and enticed. (i) *Gal. 5. 17.* For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the to the other, &c—— (k) *Mat. 26. 41.* Watch and pray that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak. (l) *Mat. 26. 69, 70, 71, 72.* Now Peter sat without in the Palace, and a damsel came to him, saying, Thou also wast with Jesus of Gallile, v. 70] But he denied before them all, saying, I know not what thou sayest. v. 71] And when he was gone into the porch, another maid saw him, and said to them that were there : This fellow was also with Jesus of Nazareth, v. 72] And again he denied with an oath, saying, I do not know the man. *Gal. 2. 12, 13, 14.* But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed v. 12] For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them of the circumcision. v. 13] And the other Jews dissembled like wise with him, insomuch that Barnabas also was carryed away with their dissimulation. v. 14] But when I saw that they walked not uprightly, according to the truth of the Gospel, I said to Peter, &c. 2 *Chr. 18. 3* And Abah king of Israel said unto Jehoshaphat king of Judah, wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will be with thee in the war. Compared with 2 *Chr. 19. 2.* And Jehu the son of Hanani the Seer, went out to meet him, and said to the king Jehoshaphat, shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee before the Lord.

them

them and to improve them *m*, and worthy to be left under the power (*m*) *Rom.* 7. 23. of them *n*, we pray that God would so over-rule the world, and all 24. But I see in it *o*, subdue the flesh *p*, & restrain Satan *q*, order all things *r*, bestow another law in and bless all means of grace *s*, and quicken us to watchfulness in the my members, use of them, that we & all his people may by his providence be kept warring a- from being tempted to *sin*, or, if tempted, that by his Spirit we may be gainst the law of my mind, & powerfully supported & enabled to stand in th the hour of temptati^ou, bringing me into captivity to the law of sin that is in my members. *v.* 24. O wretched man that I am, who shall deliver me from this body of death? 1 *Chron.* 21. 1, 2, 3, 4. And Satan stood up against *Is* rael, and provoked *David* to number *Israel*. *v.* 2. And *David* said to *Joab*, and the rulers of the people, go number *Israel* from *Beersheba* to *Din*, &c. *v.* 3. And *Joab answered*, The Lord make his people an hundred times so many more as they be; but my Lord the King, are they not my Lords servants? why then doth my Lord require this thing? why will he be a cause of trespass to *Israel*? *v.* 4. Nevertheless the Kings word prevailed against *Joab*, wherefore *Joab* departed, and went, &c. 2 *Cor.* 16. 7, 8, 9, 10. And at that time *Hanani* the Seer came to *Asa* King of *Judah*, and said to him, because thou hast rested on the King of *Syria*, and not relied on the Lord thy God, therefore is the host of the King of *Syria* escaped out of thine hand. *v.* 8. Were not the *Ethiopians* and *Lubims* a huge host? &c. and yet because thou didst rely on the Lord, he delivered them into thine hand. *v.* 9. For the eyes of the Lord run too and fro, throughout the earth, to shew himself strong in the behalf of them, whose heart is perfect towards him; herein thou hast done foolishly, therefore from henceforth thou shalt have wars. *v.* 10. Then *Asa* was wroth with the Seer, and put him into a prison house, for he was in a rage with him because of this thing, and *Asa* oppressed some of the people the same time. (*n*) *Psal.* 81. 11, 12. But my people would not hearken unto my voice, and *Israel* would have none of me. *v.* 12. So I gave them up unto their hearts lust, and they walked in their own counsels. (*o*) *Joh.* 17. 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. (*p*) *Psal.* 51. 10. Create in me a clean heart, O God, and renew a right spirit within me. *Psa.* 119. 133. Order my steps in thy word, and let not any iniquity have dominion over me. (*q*) 2 *Cor.* 12. 7, 8. And lest I should be exalted above measure, through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. *v.* 8: For this thing I besought the Lord thrice that it might depart from me. (*r*) 1 *Cor.* 10. 12, 13. Wherefore let him that thinks he standeth take heed lest he fall. *v.* 13. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above what ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it. (*s*) *Heb.* 13. 20, 21. Now the God of peace, that brought again from the dead our Lord *Jesus Christ* that great shepherd of the sheep, through the blood of the everlasting Covenant. *v.* 21. Make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through *Jesus Christ*, &c. (*t*) *Mat.* 26. 21. Watch and pray, that ye enter not into temptation, &c. *Psal.* 13. 9. Keep back thy servant also from presumptuous sins, let them not have dominion over me, then shall I be upright, and innocent from the great transgression. (*u*) *Eph.* 3. 14, 15, 16, 17. For this cause I bow my knees unto the Father of our Lord *Jesus Christ*, *v.* 15. Of whom the whole family of heaven and earth is named: *v.* 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; *v.* 17. That *Christ* may dwell in your hearts by faith, that ye being rooted, &c. 1 *Thss.* 3. 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord *Jesus Christ* with all his Saints. *Jude* *v.* 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

(*) *Psa.* 51. 12. or, when fallen, raised again and recovered out of it *, and Restore unto have a sanctified use and improvment thereof x; that our me the joy of sanctification and salvation may be perfected y, Satan troden thy salvation, and uphold under our feet z, and we fully freed from sin, temptation, me with thy and all evil for ever a.
free spirit.

(x) *1 Per.* 5. 8, 9, 10. Be sober, be vigilant, because your adversary the Devil as a roaring Lion walketh about seeking whom he may devour. v. 9. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. v. 10. But the God of all peace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. (y) *2 Cor.* 13. 7—9. Now I pray to God that ye do no evil, nor that we should appear approved, but that ye should do that which is honest, though we be as reprobates.—v. 9. For we are glad when we are weak, and ye are strong; this also we wish, even your perfection. (z) *Rom.* 16. 20. and the God of peace shall bruise Satan under your feet shortly, &c. *Zech.* 3. 2. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand pluckt out of the fire? *Luke* 22. 31, 32. And the Lord said, *Simon, Simon*, behold Satan hath desired to have you, that he may sift you as wheat. v. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, &c. (a) *Joh.* 17. 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. *1 Thes.* 5. 23. And the very God of peace, sanctifie you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless, unto the coming of our Lord Jesus Christ.

Q. What doth the Conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, [which is, *For thine is the Kingdom, the power and the glory, for ever, A-*

(b) *Mat.* 6. 13. *men b,*] teacheth us to enforce our petitions with arguments

(c) *Rom.* 15. 30. *c,* which are to be taken not from any worthiness in our selves, Now I beseech or in any other creature, but from God *d;* and with our prayers to joyn praises, ascribing to God alone eternal sovereignty for the Lord

Jesus Christs sake, and for the love of the spirit, that you strive together with me in your prayers to God for me. (d) *Dan.* 9. 4—7, 8, 9—16, 17, 18, 19. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the Covenant and mercy to them that love him and keep his commandments—v. 7. O Lord, righteousness belongeth to thee, but unto us confusion of face as at this day, &c. v. 8. O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our Fathers, because we have trespassed against thee. v. 9. To the Lord our God be longs mercies, and forgivenesses, though we have rebelled against him.—v. 16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy City Jerusalem, &c. v. 17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the Sanctuary that is desolate, for the Lords sake. v. 18. O my God encline thine ear, and behold our desolation, and the city that is called by thy Name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. v. 19. O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own sake, O my God, for thy city and thy people are called by thy Name. (e) *Phi.* 4. 6. Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God.

ty, omnipotency, and glorious excellency *f*; in regard where- (*f*) *1 Chr.* 29.
 of, as he is able and willing to help us *g*, so we by faith are 10, 11, 12, 13,
 imboldned to plead with him that he would *h*, and quietly to 14, 15, 16, 17,
 rely upon him that he will fulfil our requests *i*, and to testify 18, 19, 20, 21,
 this our desire and assurance, we say, *Amen k*. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Lord before all
 the Congrega-
 tion, & said,

Blessed be thou, Lord God of Israel our father, for ever. v. 11. Thine, O Lord, is the
 greatness, and the power, and the glory, and the victory, and the majesty; for
 all that is in the heavens, and in the earth is thine: thine is the King-
 dom, O Lord, and thou art exalted as head above all. v. 12. Both riches and honour
 come of thee, and thou reignest over all, and in thine hand is power and might — &c.
 v. 13. Now therefore, our God, we thank thee, and bless thy glorious Name. (*g*) *Eph.*
 3. 20, 21. Now unto him that is able to do exceeding abundantly above all that we
 can ask or think, according to the power that worketh in us. v. 21. Unto him be
 glory in the Church of Christ Jesus throughout all ages, world without end. *Amen.*
Luk. 11. 13. If we then being evil know how to give good gifts unto our children, how
 much more shall your heavenly Father give the holy Spirit to them that ask him.
 (*b*) *2 Chron.* 20. 6. — 11. And said, O Lord God of our fathers, art not thou God in
 heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand
 is there not power and might, so that none is able to withstand thee? — v. 11. Be-
 hold I say, how they reward us, to come to cast us out of the possession which thou
 hast given us to inherit. (*i*) *2 Chr.* 14. 11. And *Asa* cried unto the Lord his God, and
 said, Lord, it is nothing with thee to help, whether with many, or with them that
 have no power. Help us, O Lord our God, for we rest on thee, and in thy Name we
 go out against this multitude. O Lord, thou art our God, let not man prevail against
 thee. (*k*) *1 Cor.* 14. 16. Also when thou shalt bless with the spirit, how shall he that
 occupieth the room of the unlearned, say Amen, at thy giving of thanks, seeing he un-
 derstandeth not what thou sayest? *Rev.* 22. 20, 21. He which testifieth these things,
 saith, Surely I come quickly. *Amen.* Even so, come Lord Jesus. v. 21. The grace
 of our Lord Jesus Christ be with you all. *A M E N.*

F I N I S.



TO THE
RIGHT HONOURABLE
 THE
LORDS and COMMONS
 Assembled in
PARLIAMENT:

The Humble Advice of the
ASSEMBLY of DIVINES,
 Sitting at
WESTMINSTER:
 Concerning
A Shorter Catechism.

Quest. **W**hat is the chief end of man?

A. Mans chief end is to glorifie God *a*, and to
 enjoy him for ever *b*.

a) 1 Cor. 10. 31. Whether
 ye eat or drink, or whatsoever ye do, do all to the glory of God. Rom. 11. 36. For of
 him, and through him, and to him are all things, to whom be glory for ever, Amen.
b) Psal. 73. 25. Whom have I in heaven but thee? and there is none upon earth that
 desire besides thee. v. 26. My flesh and my heart faileth, but God is the strength
 of my heart and my portion for ever. v. 27. For so they that are far from thee shall
 perish, thou hast destroyed all them that go a whoring from thee. v. 28. But it is
 good for me that I draw near to God, I have put my trust in the Lord God, that I
 may declare all thy works.

Q. What

Q. What rule hath God given to direct us how we may glorifie and enjoy him ?

A. The Word of God which is contained in the Scriptures. (c) 2 Tim. 3. of the Old and New Testament c, is the only rule to direct us 16. All scrip- how we may glorifie and enjoy him d. ture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Eph. 2. 20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner stone. (d) 1 Joh. 1. 3. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his son Jesus Christ. v. 4. and these things write we unto you, that your joy may be full.

Q. What do the Scriptures principally teach ?

A. The Scriptures principally teach, what man is to believe (e) 2 Tim. 1. concerning God, and what duty God requires of man e. 13. Hold fast the form of sound words which thou hast heard of me, in faith, and love which is in Christ Jesus. 2 Tim. 3. 16. Vide supra.

Q. What is God ?

A. God is a Spirit f, Infinite g, Eternal h, and Unchangeable (f) Joh. 4. 24. God is a Spirit i, in his Being k, Wisdom l, Power m, Holiness n, Justice, Good- rir, and thy nels and Truth o. that worship him, must worship him in Spirit and in Truth, (g) Job 11. 7. Canst thou by searching find out God ? canst thou find out the Almighty unto perfection ? v. 8. It is as high as heaven, what canst thou do ? deeper then hell, what canst thou know ? v. 9. The measure thereof is longer then the earth, and broader then the sea. (h) Psal. 90. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting, to everlasting thou art God. (i) Jan. 1. 17. Every good and perfect gift is from above, and cometh down from the father of lights, with whom there is no variableness, neither shadow of turning. (k) Exo. 3. 14 And God said unto Moses, I am that I am, and he said, thus shalt thou say unto the Children of Israel, I AM hath sent me unto you. (l) Pl. 147. 5. Great is our Lord, and of great power, his understanding is infinite. (m) Rev. 4. 8. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty ; which was, and is, and is to come. (n) Rev. 15. 5. Who shall not fear thee, O Lord, and glorifie thy Name ? for thou only art holy, for all nations shall come and worship before thee, for thy judgements are made manifest. (o) Exo. 34. 6. And the Lord passed before him and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. v. 7. Keeping mercy for thousands, forgiving iniquity, and transgression, and sin ; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the childrens children, unto the third and fourth generation.

Q. Are

Q. Are there more Gods then one ?

A. There is but one only, the living and true God p. (p) Den. 6. 4.

Hear O Israel, the Lord our God is one Lord, Jer. 10. 10. But the Lord is the true God, he is the living God, and an everlasting King: at his breath the earth shall tremble, and the nations shall not be able to abide his indignation.

Q. How many persons are there in the God-head ?

A. There are three persons in the God-head; the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory q.

(q) 1 Joh. 5. 7.

For there are

three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What are the decrees of God ?

A. The decrees of God, are his eternal purpose according to the counsel of his Will, whereby for his own glory, he hath fore-ordained whatsoever comes to passe r.

(r) Eph. 1. 4.

According as

he hath chosen us in him before the foundations of the world, that we should be holy and without blame before him in love. v. 11 In whom also we obtained an inheritance, being predestinated, according to the purpose of him who worketh all things after the purpose of his own will. Rom. 9. 22. What if God, willing to shew his wrath, and to make his power known, endured with much long suffering, the vessels of wrath fitted to destruction. v. 23 And that he might make known the riches of his glory, on the vessels of mercy, which he had afore prepared unto glory.

Q. How doth God execute his decrees ?

A. God executeth his decrees in the works of Creation and Providence.

Q. What is the work of Creation ?

A. The work of Creation is Gods making all things of nothing by the Word of his Power, in the space of six dayes, and all very Good f.

(f) Gen. 1.

throughout

Heb. 11. 3. Through Faith we understand that the worlds were framed by the Word of God, so that things which were seen were made of things that do appear.

Q. How did God create man ?

A. God created man male and female after his own image,

P p

in

(r) Gen. 1.26. in knowledge, righteousness, and holiness, with dominion over And God said, the creatures t. let us make

man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. V. 27. So God created man in his own image, in the image of God created he him, male and female created he them. v. 28. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth. Col. 3. 10. And have put on the new man, which is renewed in knowledge after the image of him that created him. Eph. 4. 24 And that ye put on that new man, which after God is created in righteousness and true holiness.

Q. What are Gods works of Providence?

(*) Ps. 145. 17. A. Gods works of Providence are his most holy u, wise *, The Lord is and powerful preserving x, and governing all his creatures, and righteous in all their actions y.

all his ways, and holy in all his works. (*) Psal. 104. 24. O Lord how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches. Isa. 28. 29. This also cometh from the Lord of hosts which is wonderful in counsel, and excellent in working. (x) Heb. 1. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (y) Ps. 103. 19. The Lord hath prepared his throne in the heaven, his kingdom ruleth over all. Mat. 10. 29. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? v. 30. But the very hairs of your head are all numbered. v. 31. Fear ye not therefore, ye are of more value then many sparrows.

Q. What special act of Providence did God exercise towards man in the estate wherein he was created?

A. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of knowledge of good and evil,

(x) Gal. 3. 12. upon pain of death z.

And the law is

not of faith, but the man that doth them, shall live in them. Gen. 2. 17. But of the tree of Knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die.

Q. Did our first Parents continue in the state wherein they were created?

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created, by
sin

sinning against God *a.*

(a) Gen. 3. 6.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat. v. 7] And the eyes of them both were opened; and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons. v. 8] And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. v. 13] And the Lord God said unto the woman, what is this that thou hast done? and the woman said, the serpent beguiled me, and I did eat. Eccl. 7. 29. Lo this only have I found, that God hath made man upright, but they have sought out many inventions.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of (b) Joh. 3. 42
the Law of God *b.* Whosoever

comitteth sin
transgresseth also the law, for sin is the transgression of the law.

Q. What was the sin whereby our first Parents fell from the estate, wherein they were created?

A. The sin whereby our first Parents fell from the state, wherein they were created, was their eating the forbidden fruit *c.*

(c) Gen. 3. 6.
vide supra V.

12] The woman which thou gavest to be with me, she gave me of the tree and I did eat.

Q. Did all mankind fall in Adams first transgression?

A. The Covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression *d.*

(d) Gen. 2. 16;
And the Lord God commanded the man saying, of every

tree of the garden thou mayest freely eat: v. 17] But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest of it thou shalt surely die. Rom. 5. 12. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. 1 Cor. 15. 21. For since by man came death, by man also came the resurrection of the dead. v. 22] For as in Adam all die, so in Christ shall all be made alive.

Q. Into what estate did the fall bring mankind?

A. The Fall brought mankind into an estate of sin and misery *e.*

(e) Rom. 5. 12
Wherefore as by one man sin entered into the

world, and death by sin, and so death passed upon all men, for that all have sinned.

Q. Wherein consists the sinfulness of that estate whereinto man fell.

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adams first sin, the want of Original righteousness, and the corruption of his whole nature, which is commonly called Original sin, together with all actual transgressions which proceed from it f.

(c) Rom. 5 lo. to the 20. Eph.

2. 1. And you hath he quickned who were dead in trespasses and sins. V. 2.] Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. V. 3. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature children of wrath even as others. Jam. 1. 14. But every man is tempted when he is drawn away of his own lust, and enticed. V. 15.] Then when lust hath conceived, it brings forth sin, and sin when it is finished bringeth forth death. Mar. 15 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Q. What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with God g,

(g) Gen. 3. 8. are under his wrath and curse h, and so made liable to all Adam and his miseries in this life, to death it self, and to the pains of hell which he hath hid them for ever i.

presence of the Lord God, amongst the trees of the garden. V. 10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid my self. V. 24. So he drove out the man, and he placed at the east of the garden of Eden Cherubims, & a flaming sword, which turned every way to keep the way of the tree of life. (h) Eph. 2. 2, 3.—And were by nature the children of wrath even as others. Gal. 3. 10. For as many as are of the works of the Law are under the curse, for it is written, Cursed is every one which continueth not in all things which are written in the Law to do them. (i) Lam. 3 39. Wherefore doth a living man complain? a man for the punishment of his sins. Rom. 6. 23. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. Mar. 25. 41. Then shall he say to them on the left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels. V. 46.] And these shall go away into everlasting punishment, but the righteous into life eternal.

Q. Did God leave all mankind to perish in the state of sin and misery?

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life k, did enter into a covenant of grace, to deliver them out of the estate of sin in him before and misery, and to bring them into an estate of Salvation by a Redeemer l.

(k) Eph. 4. According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love. (l) Rom. 3. 21. But now the righteousness of God without the Law is manifested, being witnessed by the law and the Prophets. V. 22.] Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference. Gal. 3. 21. Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. V. 22. But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe.

Q. Who

Q. Who is the Redeemer of Gods Elect ?

A. The only Redeemer of Gods Elect, is the Lord Jesus Christ *m*, who being the eternal Son of God, became man *n*, (*m*) 1 Tim 2.5, and so was, and continueth to be God and man in two distinct Natures, and one Person for ever o.

God, and one Mediator between God and man, the man Christ Jesus. v. 6. Who gave himself a ransom for all, to be testified in due time. (a) John 2. 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Gal. 4. 4. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the Law. (o) Rom 9.5. Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Luke 1.35. And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee, shall be called, *The Son of God*. Col. 2.9. For in him dwelleth all the fulness of the Godhead bodily. Heb. 7. 24. But this man because he continueth ever, hath an unchangeable Priesthood. v. 25. Wherefore he is able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.

Q. How did Christ being the Son of God become man ?

A. Christ the Son of God became man, by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her *r*, yet without sin *s*. [p] Heb. 2. 14. For as much then, as the children are partakers of

flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil. v. 16. For verily he took not on him the nature of Angels, but he took on him the seed of Abraham. Heb. 10. 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. [q] Mat. 26. 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry you here and watch with me. [r] Luke 1. 31. Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. v. 35. *vide supra*. v. 42. And the spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. Gal. 4.4. *vide supra*. [s] Heb 4.15. For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin. Heb. 7. 26. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

Q. What offices doth Christ execute as our Redeemer ?

A. Christ as our Redeemer, executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation *t*.

[t] Act. 3. 22. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. Heb. 12. 25. See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven. Compared with 2 Cor. 13. 3. Since ye seek a proof of Christ speaking in me, which

to you-ward is not weak, but is mighty in you, *Heb. 5. 5.* So also Christ glorified not himself to be made an High Priest, but he that said unto him, thou art my Son to day have I begotten thee, *v. 6*] As he saith also in another place, thou art a Priest for ever after the order of *Melchizedeck. v. 7*] Who in the dayes of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him who is able to save him from death, and was heard in that he feared. *Psal. 116.* Yet have I set my King upon my holy hill of *Sion. 136. 9. 6.* For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders, and his name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace, *v. 7*] Of the increase of his government and peace there shall be no end, upon the throne of *David*, and upon his Kingdom to order it, and to establish it with judgement and justice, from henceforth even for ever, the zeal of the Lord of hosts will perform this. *Mat. 21. 5.* Tell ye the daughter of *Sion*, behold thy King cometh unto thee, meek and sitting upon an asse, and a colt the foal of an asse. *Plal. 2. 8.* Ask of me, and I will give thee the Heavens for thine inheritance, and the uttermost parts of the earth for thy possession, thou shalt break them with a rod of iron, thou shalt dash them in pieces like a Potters vessel. *v. 10*] Be wise now therefore, O ye Kings, be instructed ye judges of the earth, *v. 11*] Serve the Lord with fear, and rejoyce with trembling.

Q. How doth Christ execute the Office of a Prophet ?

A. Christ executeth the office of a Prophet, in revealing to us by his word and Spirit, the will of God for our sal-

(u) *Job. 1. 18.* vation u.

No man hath

seen God at any time, the only begotten Son which is in the bosome of the Father, he hath declared him. *1 Pet. 1. 10, 11, 12.* Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you, *v. 11*] Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified before hand the sufferings of Christ, and the glory which should follow. *v. 12*] Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, which things the Angels desire to look into. *Job. 15. 15.* Henceforth I call you not servants, for the servant knoweth not what his Lord doth; but I have called you friends, for all things that I have heard of my Father I have made known unto you. *Job. 20. 31.* These things are written, that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name.

Q. How doth Christ execute the office of a Priest ?

A. Christ executeth the Office of a Priest, in his once

(*) *Heb. 9. 14.* offering up of himself a sacrifice to satisfy divine Justice *, and reconcile us to God x, and making continual more shall the

blood of Christ who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God. *v. 28*] So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. (x) *Heb. 1. 17.* In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

inter-

intercession for us y.

(1) Heb. 7. 24.

But this man

because he continueth ever hath an unchangeable Priesthood. v. 25] Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. How doth Christ execute the office of a King?

A. Christ executeth the office of a King, in subduing us to himself z, in ruling a, and defending us b, and restraining and conquering all his and our enemies c.

(2) Act. 15. 14.

Simeon hath

declared how

God at the

first did visit the Gentiles, to take out of them a people for his name. v. 15] And to this agree the words of the Prophet, as it is written. v. 16] After this I will return and build again the tabernacle of David, which is fallen down, and I will build again the ruines thereof, and I will set it up. (a) Isa. 33. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us. (b) Isa. 32. 1, 2. Behold a King shall reign in righteousness, & Princes shall rule in judgement. v. 2] And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a rock in a weary land. (c) 1 Cor. 15. 25. For he must reign, till he hath put all enemies under his feet. (d) Psal. 110. throughout.

Wherein did Christs humiliation consist?

A. Christs humiliation consisted in his being born, and that in a low condition d, made under the law e, undergoing the miseries of this life f, the wrath of God g, and the cursed death of the cross h, in being buried i, and continuing under the power of death for a time k.

(d) Luke 2.

7. And she

brought forth

her first-born

Son, and wrap-

ped him in

swaddling-cloaths, and laid him in a manger, because there was no room for them in the Inn. (e) Gal. 4. 4. But when the fulness of time was come, God sent forth his Son made of a woman, made under the law. (f) Heb. 1. 2. Looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. v. 3] For consider him that endured such contradiction of sinners against himself; lest ye be wearied and faint in your minds. Isa 53. 2, 3. For he shall grow up before him as a tender plant, and as a root out of a dry ground, he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. v. 3] He is despised and rejected of men, a man of sorrows and acquainted with griefs, and we hid as it were our faces from him, he was despised and we esteemed him not. (g) Luk. 22. 44. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. Mat. 27. 46. And about the ninth hour Jesus cried with a loud voice, saying, ELI ELI LAMA SABACHTHANI: that is to say, My God, my God, why hast thou forsaken me? (h) Phil. 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (i) 1 Cor. 15. 4. And that he was buried, and that he rose again the third day according to the Scriptures. (k) Mat. 2. 40. As Jonas was three dayes and three nights in the whales belly, so shall the Son of man be three dayes and three nights in the heart of the earth. Act. 1. 24, 25, 26, 27-31. Whom God hath raised, having loosed the pains of death, because it was not possible that he should be holden of it. v. 25] For David speaketh concerning him, I foresaw the Lord alwayes before my face, for he is on my right hand that I should not be moved. v. 26] Therefore did my heart rejoyce, and my tongue was glad; moreover also my flesh shall rest in hope. v. 27] Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption. v. 31] He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.

Q Where

Q. Wherein consisteth Christs Exaltation?

A. Christs Exaltation consisteth in his rising again from the dead on the third day *l*; in ascending up into heaven *m*; And that he in sitting at the right hand of God the Father *n*; and in coming to judge the world at the last day *o*.
again the third

day according to the Scriptures. (*m*) *Mark*. 16. 19. So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God. (*n*) *Eph*. 1. 20. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. (*o*) *Act*. 1. 11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner, as ye have seen him go into heaven. *Chap*. 17. v. 31. He hath appointed a day, in the which he shall judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased (*p*) *John*. 1. 11, by Christ, by the effectual application of it to us *p*; by his 12. He came unto his own, holy Spirit *q*. and his own received him not. v. 12] But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name. (*q*) *Tit*. 3. 5, 6. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost. v 6] Which he shed on us abundantly through Jesus Christ our Saviour.

Q. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applyeth to us the Redemption purchased (*r*) *Eph*. 1. 13, 14. by Christ, by working faith in us *r*, and thereby uniting us to In whom ye Christ in our effectual Calling *s*. also trusted,

after that ye heard the Word of truth, the Gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise. v. 14] Which is an earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. *Job*. 6. 37, 39. All that the Father giveth me shall come unto me, and him that cometh to me, I will in no wise cast out. v. 39] And this is the Fathers will which hath sent me, that of all which he hath given, I should lose nothing, but should raise it again at the last day. *Eph*. 2. 8. By grace ye are saved, through faith, and that not of your selves, it is the gift of God. (*s*) *Eph*. 3. 17. That Christ may dwell in your hearts by faith, - that ye being rooted and grounded in love. 1 *Cor*. 1. 9. God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Q. What

Q. *What is effectual calling?*

A. Effectual calling is the work of Gods Spirit t, whereby, (t) 2 Tim. 1.9. convincing us of our sin and misery u, inlightning our Who hath sa- minds in the knowledge of Christ *, and renewing our ved us, and cal- wills x, he doth perswade and enable us to embrace Jesus led us with an Christ, freely offered to us in the Gospely. holy calling, not according

to our works, but according to his own purpose and grace which was given us in Christ Je- sus, before the world began. 2 *Thes.* 13, 14. But we are bound to give thanks alwayes to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through Sanctification of the Spirit, and belief of the truth. v. 14] Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. (u) *Act.* 2. 37. Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, men and brethren what shall we do? (*) *Act.* 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. (x) *Ezek.* 36. 26, 27. A new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. v. 27] And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. (y) *John.* 6. 44, 45. No man can come unto me except the Father which hath sent me draw him, and I will raise him up at the last day. v. 45] As it is written in the Prophets, and they shall be all taught of God, every man therefore that hath heard and hath learned of the Father, cometh unto me. *Phil.* 2. 13. For it is God that worketh in you, both to will and to do of his good pleasure.

Q. *What benefits do they that are Effectually Called partake of in this life?*

A. They that are effectually called do in this life partake of (x) *Rom.* 8. 30. Justification z, Adoption a, Sanctification, and the several be- Moreover them he did whom he did predestinate them he also

called, and whom he called them he also justified, and whom he justified, them he also glorified, (a) *Eph.* 1. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. (b) 1 *Cor.* 1. 30. Of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, & sanctification, and redemption.

Q. *What is Justification?*

A. Justification is an act of Gods free grace, wherein he (c) *Rom.* 2. 24. pardoneth all our sins c, and accepteth us as righteous in 25. Being justified freely by his grace, through the redemption that is in Jesus Christ. v. 5] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Rom.* 4. 6. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. v. 7] Saying, blessed are they whose iniquities are forgiven, and whose sins are covered. v. 8] Blessed is the man to whom the Lord will not impute sin,

(d) 2 Cor. 5. his fight *d*, only for the righteousness of Christ imputed to us, and received by Faith alone *f*.

God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation. v. 21] For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (e) Rom. 5. 17. For if by one mans offence, death reigned, by one much more, they which receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus Christ, v. 18] Therefore, as by the offence of one, judgement came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. v. 19] As by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous. (f) Gal. 2. 16. Knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified Phil 3. 9. And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Q. What is Adoption ?

(g) 1 Joh. 3. 1. A. Adoption is an act of Gods free grace *g*, whereby we are Behold what received into the number, and have a right to all the priviledges of the Sons of God *h*. the Father

hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because it knew him not. (b) Joh. 1. 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Rom. 8. 17. And if children, then heirs, heirs of God and joynt-heirs with Christ, if so be we suffer with him, that we may be also glorified together.

Q. What is Sanctification ?

(i) 2 Thes. 2. 13. A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of the beginning God *k*, and are enabled more and more to die unto sin, and chosen you live unto righteousness *l*. to salvation

through sanctification of the Spirit and the belief of the truth. (k) Eph. 4. 23. And be renewed in the Spirit of your mind. v. 24] And that ye put on the new man, which after God is created in righteousness and true holiness. (l) Rom. 6. 4. Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. v. 6] Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Q. What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification ?

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of

(1) 1 Joh. 3. 2. ing of God y, to all eternity z.

Behold now

are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. 1 Cor. 13. 12. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as I am also known. (2) 1 Thes. 4. 17. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord. v. 18.] Wherefore comfort one another with these words.

Q. What is the duty which God requireth of man?

(a) Mic. 6. 8.

A. The duty which God requireth of man, is obedience to his revealed will a.

H: hath shew

ed thee, O man

what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. 1 Sam. 15. 22. And Samuel said, hath the Lord as great delight in burnt-offering and sacrifices as in obeying the voice of the Lord, Behold, to obey is better then sacrifice, and to hearken then the fat of rams.

Q. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obe-

(b) Rom. 2. dience, was the Moral Law b.

14. For when

the Gentiles which have not the law, do by nature, the things contained in the law, these having not the law, are a law unto themselves. v. 15.] Which shew the work of the law written in their hearts, their consciences also bearing witness, & their thoughts the mean while accusing or else excusing one another. Rom. 10. 5. For Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them.

Q. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the Ten

(c) Deu. 10. 4. Commandments c.

And he wrote

on the Tables according to the first writing, the ten Commandments which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly, and the Lord gave them unto me. Mat. 19. 17. And he said unto him, why callest thou me good, there is none good but one, that is God, but if thou wilt enter into life, keep the Commandments.

Q. What is the sum of the Ten Commandments?

A. The sum of the ten Commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as

our selves d.

(d) Mat. 22. 37

to him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. v. 38] This is the first and great commandment. v. 39] And the second is like unto it, Thou shalt love thy neighbour as thy self. v. 40] On these two Commandments hang all the law and the Prophets.

Q. What is the preface to the ten Commandments?

A. The preface to the ten Commandments is in these words [I am the Lord thy God which have brought thee out of the land of Egypt, and out of the house of bondage e.]

(e) Exo. 22. 2.

Q. What doth the Preface to the ten Commandments teach us?

A. The Preface to the ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his Commandments f.

(f) Luk. 1. 74.

That he would grant unto us that we being delivered out of the hands of our enemies, might serve him without fear, v. 75] In holiness and righteousness before him all the dayes of our lives. 1 Pet. 1. 15. But as he that hath called you, is holy, so be ye holy, in all manner of conversation. v. 16] Because it is written, be ye holy for I am holy. v. 17] And if you call on the father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear. v. 18] For as much as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation, received by tradition from your fathers v. 19] But with the precious blood of Christ, as of a lamb without blemish, and without spot:

Q. Which is the first Commandment?

A. The first Commandment is [Thou shalt have no other Gods before me g.]

(g) Exo. 20. 3.

Q. What is required in the first Commandment?

A. The first Commandment requireth us to know, and acknowledge God to be the only true God, and our God h, and to worship and glorifie him, accor-

(h) 1 Chr. 28.

9. And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for ever. Deu. 26. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his statutes, and his Commandments, and his judgements, and to hearken unto his voice.

dingly

(i) *Mat. 4. 10.* dingly i.

Then saith Je-

sus unto him, Get thee hence Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve, *Psal. 29. 2.* Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness.

• *Q. What is forbidden in the first Commandment ?*

(k) *Psal. 14. 1.* A. The first Commandment forbiddeth the denying k, or The fool hath not worshipping and glorifying the true God, as God l, and said in his our God m, and the giving that worship and glory to any heart there is other which is due to him alone n.
no God, they

are corrupt, they have done abominable works, there is none that doth good. (l) *Rom. 1. 21.* Because that when they knew God, they glorified him: not as God, neither were they thankful, but became vain in their imaginations, and their foolish heart was darkned, (m) *Psa. 81. 10.* I am the Lord thy God which brought thee out of the land of Egypt, open thy mouth wide and I will fill it. v. 11. But my people would not hearken to my voice, and Israel would none of me. (n) *Rom. 1. 25.* VVho changed the truth of God into a lie, and worshipped and served the creature more then the Creator, who is blessed for ever. Amen. v. 26.] For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature.

Q. What are we especially taught by these words [before me] in the first Commandment ?

A. These words, *before me*, in the first Commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God o.

(o) *Ezek. 8. 5.*

to the end. *Psal.*

44. 20, 21. But if we have forgotten the name of our God, or stretched out our hands to a strange god; v. 21.] Shall not God search this out? for he knoweth the secrets of the heart,

Q. Which is the second Commandment ?

A. The second Commandment is, [Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Command-

(p) *Exod. 20. 4.*

5, 6.

ments p.]

Q. What

Q. What is required in the second Commandment ?

A. The second Commandment requireth, the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath appointed in his word *q.* (1) *Deut. 32, 46* And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do all the words of this Law. *Mat. 28 10.* Teaching them to observe all things whatsoever I commanded you; and lo I am with you alway, even unto the end of the world. *Act. 2. 42.* And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking bread, and in prayers.

Q. What is forbidden in the second Commandment ?

A. The second Commandment forbiddeth the worshipping of God by Images, or any other way, not appointed in his word *f.*

(1) *Deut. 4, 15*
16, 17, 18, 19.

v. 15. Take ye therefore good heed unto your selves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire) *v. 16.* Lest ye corrupt your selves, and make you a graven Image, the similitude of any figure, the likeness of male and female. *v. 17.* The likeness of any beast that is on the earth, the likeness of any winged fowl that flyeth in the air, *v. 18.* The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the water beneath the earth. *v. 19.* And lest thou lift up thine eyes unto heaven, and when thou seest the Sun, Moon, and Stars, even all the host of heaven, thou shalt be driven to worship them, and serve them, which the Lord God hath divided unto all nations under the whole heaven. *Exod. 32. 5-8.* And when Aaron saw it, he built an Altar before it, and Aaron made proclamation, and said, To morrow is a feast to the Lord.—*v. 8.* They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. (1) *Deut. 12 31, 32.* Thou shalt not do so unto the Lord thy God, for every abomination to the Lord which he hateth, have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods. *v. 32.* VVhat thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

Q. What are the Reasons annexed to the second Commandment ?

A. The Reasons annexed to the second Commandment are, Gods sovereignty over us *t*, his propriety in us *u*, and (1) *Psal. 95. 3,* the zeal he hath to his own worship ***.

(1) *Psal. 95. 3,*
3, 6, Let us
come before

his presence with thanksgiving, and make a joyful noise unto him with Psalms. *v. 3.* For the Lord is a great God, and a great King above all gods. *v. 6.* O come let us worship and bow down, let us kneel before the Lord our maker, (u) *Psal. 45. 11.* So shall the King greatly desire thy beauty, for he is thy Lord and worship thou him. (*) *Exod. 34. 13, 14.* But ye shall destroy their altars, break their images, and cut down their groves. *v. 14.* For thou shalt worship no other god, for the Lord whose name is Jealous, is a jealous God.

Q. Which is the third Commandment ?

A. The

A. The third Commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold* (x) *Exod. 20. 7.* him guiltless that taketh his name in vain x.

Q. What is required in the third Commandment ?

A. The third Commandment requireth the holy and reverent use of Gods Names y, Titles z, Attributes a, Ordinances b, Word c, and Works d.

(y) *Mat. 6. 9.*
After this manner

therefore pray ye, Our Father which art in heaven, hallowed be thy Name. *Deut. 28. 58.* If thou wilt not observe to do all the words of this Law that are written in this book, that thou mayst fear this glorious and fearful name, **THE LORD THY GOD.** (z) *Psal. 68. 4.* Sing unto God, sing praises to his name, extol him that rideth upon the heavens by his name **FAH**, and rejoice before him. (a) *Rev. 15. 3, 4.* And they sing the song of Moses the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, Lord God Almighty, just and true are thy wayes, thou King of Saints. v. 4.] Who shall not fear thee, O Lord, and glorifie thy name, for thou only art holy; for all nations shall come and worship before thee, for thy judgements are made manifest? (b) *Mal. 1. 11, 14.* For from the rising of the Sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto thy name, and a pure offering, for my name shall be great among the heathen, saith the Lord of hosts, v. 14.] But cursed be the deceiver that birth in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the brathen. (c) *Psal. 138. 1, 2.* I will praise thee with my whole heart, before the gods will I sing praise unto thee. v. 2.] I will worship towards thy holy Temple, and praise thy name for thy loving kindness and for thy truth; for thou hast magnified thy word above all thy name. (d) *Job 36. 24.* Remember that thou magnifie his work, which men behold.

Q. What is forbidden in the third Commandment ?

A. The third Commandment forbiddeth all profaning or (e) *Mal. 1. 6, 7.* abusing of any thing whereby God maketh himself known e.
— 12. A son

honoureth his father, and a servant his master. If then I be a father, where is mine honour? and if I be a master, where is my fear, saith the Lord of hosts unto you, O Priests, that despise my Name? and ye say, Wherein have we despised thy Name? v. 7. Ye offer polluted bread upon mine Altar; and ye say, Wherein have we polluted thee? in that ye say, The Table of the Lord is contemptible. v. 12.] But ye have profaned it, in that ye say, the Table of the Lord is polluted, and the fruit thereof, even his meat is contemptible. Chap. 2. v. 2. If you will not hear, and if you will not lay it to heart to give glory to my Name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings, yea, I have cursed them already, because ye do not lay it to heart. Chap. 3. 14. Ye have said, it is vain to serve God; and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of hosts?

Q. What is the Reason annexed to the third Commandment?

A. The Reason annexed to the third Commandment is, that

that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement f.

(f) 1 Sam. 2,
12-17.—21—

24. Now the sons of Eli, were sons of Belial ; they knew not the Lord—v. 17] Wherefore the sin of the young men was very great before the Lord ; for men abhorred the offering of the Lord—v. 22] Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the Tabernacle of the Congregation—v. 24] Nay, my sons, for it is no good report that I hear ; ye make the Lords people to transgress, 1 Sam. 3. 13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not, Deut. 28. 58, 59. If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful Name, The Lord thy God, v. 59] Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Q. Which is the fourth Commandment ?

A. The fourth Commandment is, [Remember the Sabbath day to keep it holy: six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it g.]

(g) Exod. 20, 8,
9, 10, 11.

Q. What is required in the fourth Commandment ?

A. The fourth Commandment requireth the keeping holy to God, such set times as he hath appointed in his Word; expressly, one whole day in seven, ; to be a holy Sabbath unto the Lord h.

(h) Deut. 5. 12.
13, 14. Keep the

Sabbath day to sanctifie it, as the Lord thy God hath commanded thee, v. 13] Six dayes shalt thou labour, and do all thy work. v. 14] But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine asse, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou.

Q. Which day of the seventh hath God appointed to be the weekly Sabbath ?

A. From the beginning of the world to the Resurrection of Christ, God hath appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week, ever

R r

since

(i) *Gen. 1. 2. 3.* since, to continue to the end of the world, which is the Christ. And on the *Rian Sabbath* i.

seventh day

God ended his work which he had made: and he rested on the seventh from all his work which he made, v. 3.] And God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God created and made. 1 *Cor.* 16. 1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye, v. 2.] Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. *Act.* 20. 7. And upon the first day of the Week, when the disciples came together to break bread, *Paul* preached unto them, ready to depart on the morrow, and continued his speech until midnight.

Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified, by an holy resting all that day *k*, even from such worldly employments and recreations, as are lawful on other dayes *l*, and spending the whole ber the Sabbath time in the publick and private exercises of Gods worship day to keep it *m*, except so much as is to be taken up in the works of necessity and mercy *n*.

is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou nor thy son, &c. (1) *Neb.* 13. 15, 16, 17, 18, 19. — 21, 22. In those days saw I in *Judah*, some treading wine-presses on the sabbath day, and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. v. 16.] There dwelt men of Tyre also therein, which brought fish, and all manner of wares, and sold on the Sabbath day, unto the children of Judah, and in Jerusalem. v. 17.] Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? v. 18.] Did not your fathers thus, and did not God bring all this upon us, and upon this City? Yet ye bring more wrath upon Israel, by profaning the Sabbath, v. 19.] And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants I set at the gates, that there should be no burden brought in on the Sabbath day, v. 21.] Then testified I against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath, v. 22.] And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctifie the Sabbath-day. Remember me, O my God, concerning this also, &c. — (m) *Luk* 4. 16. And he came to Nazareth where he had been brought up, and as his custome was, he went into the Synagogue on the Sabbath day, and stood up for to read. *Act.* 20. 7. And upon the first day of the week, &c. See letter [i] *Psal.* 92. Title, A Psalm, or song for the Sabbathday, *Isa.* 66. 23. And it shall come to pass from one new Moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord. (n) *Mat.* 12. from v. 1 to v. 13. At that time Jesus went on the Sabbath day through the corn; and his Disciples were an hungry, and began to pluck ears of corn and to eat. But when the Pharisees, &c. — v. 12.] It is lawful to do well on the Sabbath dayes.

Q. What are the sins forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required

ed *o*, and the profaning the day by idleness *p*, or doing that (*o*) *Ezek. 22. 26.* which is in it self sinful *q*, or by unnecessary thoughts, words, Her Priests or works about our worldly employments or recreations *r*. have violated my law, and profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and clean; and have hid their eyes from my Sabbaths, and I am profaned among them. *Amos 8. 5.* Saying, when will the New Moon be gone, that we may sell corn, and the Sabbath that we may set forth wheat? making the Ephah small, and the shekel great, and falsifying the balances by deceit. *Mal 1. 13.* Ye said also, Behold what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: Should I accept this of your hand, saith the Lord? *Aff. 20. 7—9.* And upon the first day of the week, when the Disciples came together to break bread, Paul Preached unto them, ready to depart on the morrow, and continued his speech untill midnight—*v. 9*] And there (at in a window a certain young man named *Eutychus*, being fallen into a deep sleep; and as Paul was long Preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. (*q*) *Ezek. 23. 38.* Moreover, this they have done to me, They have defiled my Sanctuary in the same day, and have profaned my Sabbaths. (*r*) *Jer. 17. 24, 25, 26.* And it shall come to pass if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein. *v. 25*] Then shall there enter into the gates of this City Kings and Princes, sitting upon the throne of David, riding in chariots and on horses, they and their Princes, the men of Judah and the inhabitants of Jerusalem; and this City shall remain for ever. *v. 26*] And they shall come from the City of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the Plain, and from the mountains, and from the South, bringing burnt offerings and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. *Isa. 58. 13.* If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy-day, and call the Sabbath a delight, the Holy of the Lord, honourable, and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

Q. What are the Reasons annexed to the fourth Commandment?

A. The Reasons annexed to the fourth Commandment are, Gods allowing us six dayes of the week for our own employment *f*, his challenging a special property in the seventh, (*f*) *Exod. 20. 9.* Six dayes his own example, and his blessing the Sabbath day *t*. *Exod. 20. 11.* For in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath-day and hallowed it.

Q. Which is the fifth Commandment?

A. The fifth Commandment is, [*Honour thy father and thy mother: that thy dayes may be long upon the land which the Lord thy God giveth thee* *u*] (*u*) *Exo. 20. 12*

Q. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in (*) *Eph.* 5. 21. their several places and relations, as superiors *, inferiors x, or Submitting equals y. your selves one to another in the fear of God. (*) *1 Pet.* 2. 17. Honour all men. Love the brotherhood. Fear God. Honour the King. (y) *Rom.* 12. 10. Be kindly affectioned one to another, with brotherly love in honour preferring one another.

Q. What is forbidden in the fifth Commandment ?

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which be-
[x] *Mat.* 15. 4. longeth to every one in their several places and relations z.
For God com-
manded, saying, Honour thy father and mother, and he that curseth father or mother, let him die the death. v. 5. But ye say whosoever shall say to his father or his mother, it is a gift by whatsoever thou mightest be profited by me, v. 6. And honour not his father or his mother, he shall be free, thus have ye made the Commandment of God of none eff. & by your traditions. *Ezek.* 34. 2, 3, 4. Son of man, prophecy against the shepherds of Israel, prophecy, and say unto them, Thus saith the Lord God unto the shepherds, wo be to the shepherds of Israel, that do feed themselves; should not the shepherds feed the flocks? v. 3. Ye eat the fat, and cloath you with the wool, ye kill them that are fed; but ye feed not the flock. v. 4. The diseased have ye not strengthened, nor have ye healed that which was sick, nor bound up that which was broken, nor brought again that which was driven away, nor sought that which was lost, but with force and cruelty have ye ruled them. *Rom.* 13. 8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the Law.

Q. What is the Reason annexed to the fifth Commandment ?

A. The Reason annexed to the fifth Commandment, is a promise of long life and prosperity, (as far as it shall serve for Gods glory, and their own good) to all such as keep this

[x] *Deut.* 5. 16. Commandment a.

Honour thy fa-

ther and thy mother, as the Lord thy God hath commanded thee; that thy dayes may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. *Eph.* 6. 2, 3. Honour thy father and mother (which is the first Commandment with promise) v. 3. That it may be well with thee, and thou mayest live long on the earth.

Q. Which is the sixth Commandment ?

[x] *Exod.* 10. 13

A. The sixth Commandment is, [Thou shalt not kill b.]

Q. What

Q. What is required in the sixth Commandment ?

A. The sixth Commandment requireth all lawful endeavours to preserve our own life *c*, and the life of others *d*. (c) Eph. 5. 28, 29. So ought men to love their own wives as their own bodies. He that loveth his wife loveth himself. v. 29]
 For no man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church ? (d) 1 Kin. 18. 4. For it was so, when Jezebel cut off the Prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

Q. What is forbidden in the sixth Commandment ?

A. The sixth Commandment forbiddeth the taking away of (e) Act. 16. 28. But Paul cried with a loud voice, saying,
 our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto *e*.
 Do thy self no harm, for we are all here. Gen. 9. 6. Who so sheddeth mans blood, by man shall his blood be shed ; for in the image of God made he man.

Q. Which is the seventh Commandment ?

A. The seventh Commandment is [*Thou shalt not commit adultery f.*] (f) Exo. 20. 14.

Q. What is required in the seventh Commandment ?

A. The seventh Commandment requireth the preservation (g) 1 Cor. 7. 2. 3. . . 5. 34. 36. Nevertheless to avoid fornication, let every man have his own wife, and every woman her own husband. v. 3]
 of our own and our neighbours chastity, in heart, speech and behaviour *g*.
 Let the husband render unto the wife due benevolence; and like wise also the wife unto the husband—v. 5] Defraud ye not one the other, except it be with consent for a time, that ye may give, &c. v. 34] There is difference also between a wife and a virgin : the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband—v. 36] But if any man think that he becometh himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not; let them marry. Col. 4. 6. Let your speech be alwayes with grace, seasoned with salt; that ye may know how ye ought to answer every man. 1 Pet. 3. 2. While they behold your chaste conversation coupled with fear.

Q. What is forbidden in the seventh Commandment ?

A. The seventh Commandment forbiddeth all unchast thoughts

(b) *Mat. 15. 19.* thoughts, words, and actions *h.*

For out of the

heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, *Mat. 5. 28.* But I say unto you, that whosoever looketh on a woman lust after her, hath committed adultery with her already in his heart. *Eph. 5. 3, 4.* But fornication and all uncleanness; or covetousness, let it not be once named amongst you, as becometh Saints. *V. 4*] Neither filchiness, nor foolish talking, nor jisting, which are not convenient: but rather giving of thanks.

Q. Which is the eighth Commandment ?

(i) *Exo. 20. 15,* *A. The eighth Commandment is [Thou shalt not steal i.]*

Q. What is required in the eighth Commandment ?

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth, and outward estate of our

(k) *Gen. 30. 30:* selves, and others *k.*

For it was lit-

tle which thou hadst before I came, and it is now encreased unto a multitude, and the Lord hath blessed the since my coming, and now when shall I provide for my own house also? *1 Tim. 5. 8.* But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse then a infidel. *Lev. 25. 35.* And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea though he be a stranger or a sojourner, that he may live with thee. *Deu. 22. 1, 2, 3, 4, 5.* Thou shalt not see thy brothers ox, or his sheep go astray, and hide thy self from them; thou shalt in any case bring them back again to thy brother. *V. 2.*] And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thy own house, and it shall be with thee untill thy brother seek after it, and thou shalt restore it to him again. *v. 3*] In like manner shalt thou do with his Ass, and so shalt thou do with his raiment, and with all lost things of thy brothers which he hath lost, and thou shalt found; thou shalt not hide thy self. *v. 4*] Thou shalt not see thy brothers ox or his ass fall down by the way, and hide thy self from them; thou shalt surely help him to lift them up again. *v. 5*] The woman shall not wear that which pertaineth unto a man, neither shall a man put on a womans garment; for all that do so are abomination unto the Lord thy God: *Exo. 23. 4, 5.* If thou meet thine enemies ox or his ass going astray, thou shalt surely bring it back to him again. *v. 5*] If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him; thou shalt surely help with him. *Gen. 47. 14, 20.* And Joseph gathered up all the money that was found in the land of Egypt, and Canaan, for the corn which they bought, and Joseph brought the money into Pharaohs house. *v. 20*] And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's.

Q. What is forbidden in the eighth Commandment ?

(j) *Pro. 23. 20,* *A. The eighth Commandment forbiddeth whatsoever doth*
21. Be not amongst wine or may unjustly hinder our own, or our neighbours wealth, or
bibbers, a. outward estate.
mongst rio-

rous eaters of flesh, *v. 21,* for the drunkard and the glutton shall come to poverty, and drowsiness shall cloath a man with rage. *Pro. 28. 19.* He that tilleth his land shall have plenty of bread, but he that followeth after vain persons shall have poverty enough. *Eph. 4. 28.* Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.

Q. Which is the ninth Commandment ?

A. The

A. The ninth Commandment is, [Thou shalt not bear false witness against thy neighbour m.]

(m) Exo. 20. 16.

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man n, and of our own, and of our neighbours good names o, especially in witness-bearing p.

(n) Zech. 8. 16. These are the things that ye shall do, speak

ye every man the truth to his neighbour, execute the judgement of truth and peace in your gates. (o) 3 Joh. v. 12. Demetrius had good report of all men, and of the truth it self; yea and we also bear record, and ye know that our record is true. (p) Pro. 14. 5. A faithful witness will not lie, but a false witness will utter lies. V. 25] A true witness delivereth souls, but a deceitful witness speaketh lies,

Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbours good name q.

(q) 1 Sam. 17. 28. And Eliab his eldest bro-

ther heard when he spake unto the men, and Eliabs anger was kindled against David, and he said, why comest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughty-ness of thy heart, for thou art come down that thou mightest see the battel. Lev. 19. 16. Thou shalt not go up and down as a tale bearer among thy people, neither shalt thou stand against the blood of thy neighbour, I am the Lord. Pl. 15 3. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour.

Q. Which is the tenth Commandment?

A. The tenth Commandment is, [Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours r.]

Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition s, with a right and charitable frame (s) Heb. 13. 5. Let your conversation be without covetousness, and be content with such things as you have, for he hath said, I will never leave thee nor forsake thee. 1 Tim. 6. 6. But godliness with contentment is great gain.

(1) Job. 31. 29. of spirit toward our neighbour, and all that is his t.

If I rejoyced

at the destruction of him that hated me, or lift up my self when evil found him. Rom. 12. 15. Rejoyce with them that do rejoyce, and weep with them that weep. 1 Tim. 1. 5. Now the end of the Commandment, is charity out of a pure heart, and of a good conscience, and of faith unfeigned: 1 Cor. 13. 4, 5, 6, 7. Charity suffereth long and is kind; charity envieth not, charity vaunteth not it self, is not puffed up. V. 5] Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh not evil. V. 6] Rejoyceth not in iniquity, but rejoyceth in the truth; V. 7] Beareth all things, believeth all things, hopeth all things, endureth all things.

Q. What is forbidden in the tenth Commandment ?

A. The tenth Commandment forbiddeth all discontentment with our own estate u, envying or grieving at the good

(n) 1 Kin. 21. 4. of our neighbour *, and all inordinate motions and affections to any thing that is his x.

And Abacame into his house,

heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers; and he laid him down upon his bed, and turned away his face, and would eat no bread. Esth. 5. 13. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate. 1 Cor. 10. 10. Neither murmur ye as some of them also murmured, and were destroyed of the destroyer. * Gal. 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another. Jam 3. 14. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. V. 16] For where envying and strife is, there is confusion and every evil work. (x) Rom. 7. 7. What shall we say then, is the Law sin? God forbid: nay, I had not known sin but by the law; for I had not known lust except the law had said, thou shalt not covet. V. 8] But sin taking occasion by the Commandment, wrought in me all manner of concupiscence, for without the law sin was dead. Rom. 13. 9. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, & if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thy self. Deu. 5. 21. Neither shalt thou desire thy neighbours wife, neither shalt thou covet thy neighbours house, his field, or man servant, or maid servant, his ox, or his ass, or anything that is thy neighbours.

Q Is any man able perfectly to keep the Commandments of God?

(y) Ecc. 7. 20. *A.* No meer man since the fall, is able in in this life, perfectly to keep the Commandments of God y, but doth daily

on earth that doth good and sinneth not. 1 Joh. 1. 8. If we say that we have no sin, we deceive our selves, and the truth is not in us. V. 10] If we say that we have not sinned, we make him a liar, and his word is not in us. Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

break

break them in thought, word, and deed.

(1) *Gen. 6, 5.*
And God saw.

that the wickedness of man was very great in the earth, and that every imagination of the thoughts of his heart was only evil continually. *Gen. 8. 21.* And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for mans sake, for the imagination of mans heart is evil from his youth; neither will I again smite any more every thing living, as I have done. *Rom. 3. 9.* What then? are we better then they? no, in no wise, for we have before proved both Jews and Gentiles; that they are all under sin—and so on to v. 21. *Jam. 3. 2.* For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body—and so on to v. 13,

Q. Are all transgressions of the Law equally hainous?

A. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God then others. (a) *Ezek. 8. 6.* He said furthermore unto me, Son of man, see st thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. v. 13] He said also unto me, turn thee yet again, and thou shalt see greater abominations that they do. v. 15] Then said he unto me, hast thou seen this, Oh son of man, turn thee yet again, and thou shalt see greater abominations then these. 1 *Job. 5. 16.* If any man see his brother sin a sin, which is not unto death, he shall ask, and he shall give him life, for them that sin not unto death: there is a sin unto death, I do not say that he shall pray for it. *Psal. 78. 17, 32, 56.* And they sinned yet more against him; by provoking the most High in the wilderness. v. 32] For all this they sinned still, and believed not for his wonderful works. v. 56] Yet they tempted and provoked the most High God; and kept not his testimonies,

Q. What doth every sin deserve?

A. Every sin deserveth Gods wrath, and curse, both in this life, and that which is to come. (b) *Eph. 5. 6.* Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. *Gal. 3. 10.* For as many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them. *Lam. 3. 39.* Wherefore doth a living man complain, a man for the punishment of his sins. *Mat. 25. 41.* Then shall he also say unto them on the left hand, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.

Q. What doth God require of us that we may escape his wrath and curse, due to us for sin.

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, repentance unto
S I life

(c) *Act. 10. 11.* life *c*, with the diligent use of all the outward means, where-
 Testifying! by Christ communicateth to us the benefits of Redempti-
 both to the on *d*.
 Jews, and also

to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (*d*) *Prov. 2. 1—*
5. My son, if thou wilt receive my words, and hide my commandments with thee, &c. *v. 5*] Then shalt thou understand the fear of the Lord, and find the knowledge of God. *Chap. 8. 33, 34. 35.* Hear instruction, and be wise, and refuse it not; *v. 34*] Blessed is the man that hear-
 eth me, waiting daily at my gates, waiting at the posts of my doors. *v. 35*] but who so findeth
 me, findeth life, and shall obtain favour of the Lord. *Isa. 55. 3.* Incline your ear and come unto
 me, hear, and your soul shall live, and I will make an everlasting covenant with you, even the
 true mercies of *David*.

Q. What is Faith in Jesus Christ?

(e) *Heb. 10. 39.* *A.* Faith in Jesus Christ is a saving grace *e*, whereby we
 But we are not receive, and rest upon him alone for salvation, as he is offered
 of them who to us in the Gospel *f*.
 draw back un-

to perdition, but of them that believe to the saving of the soul. (*f*) *Job. 1. 12.* But as many as
 received him, to them gave he power to become the sons of God, even to them that believe
 on his name. *Isa. 36. 3.* Thou wilt keep him in perfect peace, whose mind is stayed on thee,
 because he trusteth in thee. *v. 4*] Trust ye in the Lord for ever, for in the Lord Jehovah is
 everlasting strength. *Phil. 3. 9.* And be found in him, not having mine own righteousness,
 which is of the law, but that which is through the faith of Christ, the righteousness which
 is of God by faith. *Gal. 2. 16.* Knowing that a man is not justified by the works of the law,
 but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be
 justified by the faith of Christ, and not by the works of the law, for by the works of the law
 shall no flesh be justified.

Q. What is repentance unto life?

(g) *Act. 11. 18.* *A.* Repentance unto life is a saving grace *g*, whereby a sin-
 ner out of a true sense of his sin *b*, and apprehension of the
 these things, mercy of God in Christ *i*, doth with grief and hatred of his
 they held their sin, turn from it unto God *k*, with full purpose of, and
 peace, and glo.

rified God, saying, then hath God also to the Gentiles granted repentance unto life. (*b*) *Act.*
2. 37. Now when they heard this, they were pricked in their hearts, and said unto Peter, and
 to the rest of the Apostles, Men and brethren, what shall we do? *v. 38*] Then said Peter un-
 to them, repent and be baptized every one of you, in the name of Jesus Christ, for the re-
 mission of sins, and ye shall receive the gift of the Holy Ghost. (*i*) *Joel 2. 12.* Therefore also
 now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weep-
 ing, and with mourning. *Jer. 3. 22.* Return ye backsliding children, and I will heal your back-
 slidings; behold we come unto thee, for thou art the Lord our God. (*k*) *Jer. 31. 18.* I have
 surely heard Ephraim bemoaning himself thus, thou hast chastised me, and I was chastised
 as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned, for thou art the
 Lord my God. *v. 19*] Surely after that I was turned, I repented, and after that I was instructed,
 I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the re-
 proach of my youth. *Ezek. 36. 31.* Then shall ye remember your own evil ways, and your do-
 ings which were not good, and shall loath your selves in your own sight, for your iniqui-
 ties, and for your abominations.

endeavour

endeavour after new obedience *l.*

(*l.*) 2 Cor. 7. 11.

For behold

this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge, in all things you have approved your selves to be clear in this matter. [*1st. 1. 16.* Wash ye, make ye clean, put away the evil of your doings before mine eyes, cease to do evil. *v. 17*] Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Q. What are the outward means whereby Christ communicateth to us the benefits of Redemption ?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments and prayer, all which (*m*) *Mat. 28;* are made effectual to the Elect, for salvation *m.*

19. Go ye therefore reach

all nations, baptizing them, in the Name of the Father, and of the Son, and of the holy Ghost. *v. 20*] Teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway even unto the end of the world, Amen. *Acts 2. 42—46, 47.* And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers. *v. 46*] And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; *v. 47*] Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

Q. How is the word made effectual to salvation ?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation *n.*

(*n*) *Neb. 8. 8.*

So they read in the book in

the Law of God distinctly, and gave the sense, and caused them to understand the reading. *2 Cor. 14. 24.* And if all prophesie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. *v. 25*] And thus are the secrets of his heart made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth. *Acts 26. 18.* To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Psal. 19. 8;* The statutes of the Lord are right, rejoicing the heart, the commandment of the Lord is pure enlightning the eyes. *Acts 20. 32.* And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. *Rom. 15. 4.* For whatsoever things were written afore-time, were written for our learning, that we through patience and comfort of the Scriptures might have hope. *2 Tim. 3. 15.* And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. *v. 16*] All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, &c. *v. 17*] That the man of God may be perfect, thoroughly furnished unto good works. *Rom. 10. 14, 15, 16.* How shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? *v. 15*] and how shall they preach except they be sent? &c. *v. 16*] For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.

Q. How is the Word to be read and heard, that it may become effectual to salvation?

*A. That the Word may become effectual to salvation; we must attend thereunto with diligence *o*, preparation *p*, and prayer *q*, receive it with faith and love *r*, lay it up in our hearts *s*, and practise it in our lives *t*.*

(*o*) *Pro. 8. 34.*

Blessed is the man that heareth me, watch

ing daily at my gates, waiting at the posts of my doors. (*p*) *1 Pet. 2. 1.* Wherefore laying aside all malice and all guile, and hypocrisies, and envies, evil speakings, *v. 2*] As new born babes desire the sincere milk of the word that ye may grow thereby. (*q*) *Psal. 119. 18.* Open thou mine eyes that I may behold wondrous things out of thy law. (*r*) *Heb. 4. 2.* For unto us was the Gospel preached as well as unto them, but the word preached did not profit them, nor being mixed with faith in them that heard it. *2 Tbe. 2. 10.* With all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. (*s*) *Psal. 119. 11.* Thy word have I hid in my heart, that I might not sin against thee, (*t*) *Luke 8. 15.* But that on the good ground, are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. *Jam. 1. 25.* But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his dealing.

Q. How do the Sacraments become effectual means of salvation?

*A. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ *u*, and the working of his Spirit in them that by faith receive them *.*

(*u*) *Pet. 3. 21.*

The like figure

whereunto, even Baptism, doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ. *Mat. 3. 11.* I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the holy Ghost, and with fire. *1 Cor. 3. 6, 7.* I have planted, Apollo watered, but God gave the increase. *v. 7*] So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. * *1 Cor. 12. 13.* For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been made all to drink into one Spirit.

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new

() Gen. 17 7. Covenant are represented, sealed and applied to believers.*

And I will e-

stablish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant to be a God unto thee, and to thy seed after thee, *v. 10*] This is my covenant which you shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised. *Exod. 12.* throughout. *1 Cor. 11. 23.* For I have received of the Lord; that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread, *v. 26*] For as oft as ye eat this bread, and drink this cup, ye do shew the Lords death till he come.

Q. Which

Q. Which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are Baptisme y, and the Lords Supper z.

(y) Mat. 28: 19. Go ye

therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (z) Mat. 26: 26, 27, 28. v. 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body. v. 27. And he took the cup and gave thanks, and gave it to them, saying, drink ye all of it. v. 28. For this is my blood of the New Testament, which is shed for many, for the remission of sins.

Q. What is Baptisme?

A. Baptisme is a Sacrament wherein the washing with Water, in the name of the Father, and of the Son, and of the Holy Ghost a, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords b.

(a) Mat. 28: 19. See in letter [y] (b) Ro. 6: 4. Therefore we are bur-

ied with him by baptisme into death, that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. Gal. 3. 27. For as many of you as have been Baptized into Christ, have put on Christ.

Q. To whom is Baptisme to be administred?

A. Baptisme is not to be administred to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him c, but the infants of such as are members of the visible Church are to be baptized d.

(c) Act. 8. 36. And as they went on their way they came onto a certain water, and the

Eunuch said, see, here is water, what doth hinder me to be baptized? v. 37. And Philip said, if thou believest with all thine heart, thou maist, and he answered, I believe that Jesus Christ is the Son of God. Act. 2. 38. Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy Ghost. (d) Act. 2. 38. See before V. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Gen. 17. 10. See in letter [x] Col. 2. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. v. 12. Buried with him in Baptisme, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 1 Cor. 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith

faith

(c) 1 Co. 11. 23, faith, made partakers of his body and Blood, with all his be-
34, 35, 36. I nests to their spiritual nourishment, and growth in grace e,
have received

of the Lord that which also I delivered unto you, that the Lord Jesus the same night
wherein he was betrayed, took bread; V. 24] And when he had given thanks, he brake
it and said, Take, eat, this is my body which is broken for you : this do in remembrance
of me. V. 25] After the same manner also he took the Cup, when he had supped, say-
ing, This Cup is the New Testament in my blood ; this do ye, as oft as ye drink it, in
remembrance of me. V. 26] For as oft as ye eat this bread, and drink this cup, ye do
shew the Lords death till he come. 1 Cor. 10. 16. The Cup of blessing which we bleße,
is it not the Communion of the blood of Christ? The bread which we break, is it not
the Communion of the body of Christ?

Q. *What is required to the worthy receiving of the Lords
Supper?*

A. It is required of them that would worthily partake of
the Lords Supper, that they examine themselves, of their
knowledge to discern the Lords body f, of their faith to feed
(f) 1 Co. 11. 28. upon him g, of their repentance h, love i, and new obedience
29. But let a man examine k, lest coming unworthily, they eat and drink judgement to
himself, and so themselves l.

let him eat of
that Bread, and drink of that Cup. V. 29] For he that eateth and drinketh unworthily,
eateth and drinketh damnation to himself, not discerning the Lords body: (g) 2 Cor.
13. 5. Examine your selves whether ye be in the faith, prove your own selves, know
you not that Jesus Christ is in you, except ye be reprobares? (h) 1 Cor. 11. 31. For, if we
would judge our selves, we should not be judged. (i) 1 Cor. 10. 16. The cup of blessing
which we bleße, is it not the communion of the Blood of Christ? the bread which we
break, is it not the communion of the body of Christ? V. 17] For we being many are
one bread, and one body, for we are all partakers of that one bread. (k) 1 Cor. 5. 7.
Purge our therefore the old leaven, that ye may be a new lump as ye are unleavened :
for even Christ our Paschever is sacrificed for us. V. 8] Therefore let us keep the feast,
not with old leaven, neither with the leaven of malice, and wickedness, but with the
unleavened bread, of sincerity and truth. (l) 1 Cor. 11. 28, 29. See in letter [f]

Q. *What is Prayer?*

(m) Ps. 62. 8. A. Prayer is an offering up of our desires unto God m, for
Trust in him, things agreeable to his will n, in the Name of Christ o, with
at all times ye confession of our sins p, and thankful acknowledgement of his
people : pour out your hearts mercies q.

before him : God is a refuge for us. Selah. (n) 1 Joh. 5. 4. And this is the confidence
that we have in him, that if we ask any thing according to his will, he heareth us. (o)
Joh. 16. 23. And in that day he shall ask me nothing, verily, verily, I say unto you, What-
soever ye shall ask the father in my name, he will give it you. (p) Psal. 32. 5, 6. I ac-
knowledge my sins unto thee, and mine iniquity have I not hid ; I said, I will confesse
my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah. V. 6]
For this shall every one that is godly pray unto thee, in a time when thou mayest be
found : surely in the floods of great waters they shall come nigh unto him. Dan. 9. 4. And
I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and
dreadful God, keeping the Covenant and mercy to them that love him, and to them that
keep his commandments. (q) Phi. 4. 6. Be careful for nothing, but in every thing by
prayer and supplication with thanksgiving, let your requests be made known unto God.

Q. *What*

Q. What rule hath God given for our direction in Prayer ?

A. The whole word of God is of use to direct us in Prayer, *(r)* Joh. 5. 14. And this is the confidence that we have in him, that if we ask any thing, according to his will, he heareth us. *(s)* Mat. 6. 9, 10, 11, 12, 13. After this manner therefore pray ye, Our father, &c. — Luk. 11. 2. And he said unto them, When ye pray, say, Our father, &c.

Q. What doth the Preface of the Lords Prayer teach us ?

A. The Preface of the Lords Prayer, which is, [*Our Father which art in heaven*], teacheth us, to draw near to God *(t)* Mat. 6. 9. with all holy reverence and confidence, as children to a father ready to help us, and that we should pray with and for others *. *(u)* Rom. 8. 15. For we have not received

the Spirit of bondage again to fear, but we have received the Spirit of Adoption, whereby we cry, *Abba, Father.* Luk. 11. 13. If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly father give the holy Spirit to them that ask him ? *(*)* Act. 12. 5. Peter therefore was kept in Prison, but prayer was made without ceasing of the Church unto God for him. 1 Tim. 2. 1, 2. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. v. 2] For Kings, and for all that are in authority, &c.

Q. What do we pray for in the first Petition ?

A. In the first petition, [which is, *Hallowed be thy name* x] *(x)* Mat. 6. 9. we pray, that God would enable us and others, to glorifie him in all that whereby he maketh himself known, and that he would dispose all things to his own glory z. *(y)* Ps. 67. 2, 3. That thy way

may be known upon earth, thy saving health among all nations. v. 3] Let the people praise thee, O God, let all the people praise thee. *(x)* Ps. 83 throughout.

Q. What do we pray for in the second Petition ?

A. In the second Petition, [which is, *Thy Kingdom come* *(a)* Mat. 6. 10. a,] we pray that Satans Kingdom may be destroyed b, and that the Kingdom of Grace might be advanced c, *(b)* Ps. 68. 1. — our selves and others brought into it, and kept in 18: Let God arise, let his enemies be scattered; let them also that hate him flee before him. — v. 18] Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious also; that the Lord God might dwell among them. *(c)* Rev. 12. 10, 11. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down which accused them before God day and night. v. 11] And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.

[d] 1 Thes 3. 1. it (d), and that the Kingdom of glory may be hastened (e) Finally brethren pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Rom. 10. 1. Brethren, my hearts desire and prayer to God for Israel is, That they might be saved; Job. 17. 9. — 20. I pray for them, I pray not for the world; but for them that thou hast given me, for they are thine. — v. 10.] Neither pray I for these alone, but for them also which shall believe on me through their word. [e] Rev. 2. 20. He which testifieth these things saith, surely I come quickly, Amen, even so, come Lord Jesus.

Q. What do we pray for in the third Petition?

(f) Mat. 6. 10. A. In the third petition, (which is, *Thy will be done on earth as it is in heaven* f, We pray, that God would make us able and willing to know, obey, and submit to his will in all things g, as the Angels do in heaven h.

cline my heart unto thy testimonies, and not to covetousness. Mat. 26. 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt. 2 Sam. 15. 25. And the King said unto Zadok, carry back the Ark of God into the city; If I shall find favour in the eyes of the Lord, he will bring me again and shew me both it and his habitation? — Job. 1. 21. And said, Naked came I out of my mothers womb, and naked shall I return thither, the Lord gave, and the Lord hath taken away, blessed be the name of the Lord. (h) Ps. 103. 20, 21. Bless the Lord ye his Angels that excel in strength, and do his commandments, hearkning unto the voice of his word. v. 21] Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure.

Q. What do we pray for in the fourth Petition?

(i) Mat. 6. 11. A. In the fourth Petition, (which is, *Give us this day our daily bread* i, we pray that of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them k.

ry and lies, give me neither poverty, nor riches: feed me with food convenient for me, v. 9] Lest I be full, and deny thee, and say, who is the Lord? and lest I be poor, and steal, and take the name of my God in vain. Gen. 28. 20. And Jacob vowed a vow, saying, if God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, 1 Tim. 1. 4, 5. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. v. 5] For it is sanctified, by the word of God, and prayer.

Q. What do we pray for in the fifth Petition?

(l) Mat. 6. 12. A. In the fifth Petition, which is (*and forgive us our debts as we forgive our debtors* l) we pray that, God for Christs sake

(m) Ps. 51. 1, 2. would freely pardon all our sins m, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others n.

God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions. v. 2] Wash me thoroughly from mine iniquity, and cleanse me from my sin. v. 7] Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. v. 9] Hide thy face from my sins, and blot out all mine iniquities. Dan. 9. 17, 18, 19. Now therefore our God hear thou the prayer of thy servant, and his supplication. v. 19] O Lord hear, O Lord forgive for thine own sake. (n) Luk. 11. 4. And forgive us our sins; for we also forgive every one that is indebted to us. Mat. 18. 35. So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their trespasses.

Q. What

Q. What do we pray for in the sixth Petition ?

A. In the sixth Petition [which is, And lead us not into temptation, but deliver us from evil,] we pray, that God (s) Mat. 6. 17. would either keep us from being tempted to sin p, or support and deliver us when we are tempted q.

(p) Mat. 26.

41. Watch and

pray that ye enter not into temptation, the Spirit indeed is willing, but the flesh is weak, (q) 2 Cor. 12. 8. For this thing I besought the Lord thrice, that it might depart from me.

Q. What doth the conclusion of the Lords Prayer teach us ?

A. The conclusion of the Lords Prayer, [which is, For (r) Mat. 6. 13. thine is the Kingdom, the power, and the glory for ever, Amen r, teacheth us to take our encouragement in prayer from God (s) Dan. 9. 4—7, 8, 9.—16, 17, only s, and in our prayers to praise him, ascribing Kingdom, 18, 19. And I power and glory to him t : And in testimony of our desire prayed unto and assurance to be heard, we say, Amen u.

the Lord my

God, and made

my confession, and said, O Lord, the great and dreadful God keeping the Covenant and mercy to them that love him and keep his Commandments.—v. 7] O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day, to the men of Judah and to the inhabitants of Jerusalem, and unto all Israel, that are near and that are far off, thow all the countries whether thou hast driven them, because of their trespass, that they have trespassed against thee. v. 8] O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our Fathers, because we have trespassed against thee. v. 9] To the Lord our God belongs mercies, and forgivenesses, though we have rebelled against him—v. 16] O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy City Jerusalem, thy holy mountain : because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us, v. 17] Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the Sanctuary that is desolate, for the Lords sake. v. 18] O my God, incline thine ear, and hear, open thine eyes and behold our desolation, and the City that is called by thy Name ; for we do not present our supplications before thee for our righteousness, but for thy great mercies. v. 19] O Lord, hear, O Lord forgive, O Lord hearken and do, defer not for thine own sake, O my God, for thy City and thy people are called by thy Name.

(s) 1 Chr. 19. 10, 11, 12, 13. Wherefore David blessed the Lord before all the Congregation, and David said, Blessed be thou, Lord God of Israel, our Father for ever. v. 11] Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty ; for all that is in the heavens, and in the earth is thine : thine is the Kingdom, O Lord, and thou art exalted above all. v. 12] Both riches and honours come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. v. 13] Now therefore, our God, we thank thee, and praise thy glorious name. (u) 1 Cor. 14. 16. Else when thou shalt be with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks ; seeing he understandeth not what thou sayest ? Lev. 22. 32. He which testifieth these things, saith, Surely I come quickly. Amen. Even so come Lord Jesus, v. 21] The grace of our Lord Jesus Christ be with you all. AMEN.

T. t.

The.

The Ten COMMANDMENTS.

E X O D U S XX.

GOD spake all these words, saying, I am the **LORD** thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self to them, nor serve them: For I the **LORD** thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments.

III. Thou shalt not take the name of the **LORD** thy God in vain. For the **LORD** will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work; but the seventh day is the Sabbath of the **LORD** thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six dayes the **LORD** made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the **LORD** blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy dayes may be long upon the land which the **LORD** thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

F I N I S.

THE LORDS PRAYER.

Matth. 6.

Our Father which art in heaven, Hallowed be thy name, Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever, Amen.

THE CREED.

I BELIEVE in God the Father Almighty maker of heaven and earth: and in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: he descended into hell*, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I believe in the holy Ghost: the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting, Amen.

* i. e. Continued in the state of the dead, and under the power of death till the third day.

SO much of every Question both in the Larger and Shorter Catechism, is repeated in the Answer, as maketh every Answer an entire Proposition, or sentence in it self : to the end the Learner may further improve it upon all occasions, for his encrease in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine comprised in that Abridgement commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the Ten Commandments, and the Lords Prayer, (much less a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief sum of the Christian faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

Cornelius Burges Prolocutor pro tempore.

Henry Roborough Scriba.

Adeniram Byfield Scriba.



To the Right Honourable

THE
LORDS & COMMONS

Assembled in *Parliament*:

The Humble Advice of the Assembly

of Divines, now sitting by Ordinance of Parliament at *Westminster*,

Concerning

CHURCH-GOVERNMENT.

The Preface.

JESUS CHRIST, upon whose shoulders the Government is, whose name is called Wonderful Counsellour, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of whose Government and Peace there shall be no end, who sits upon the throne of David, and upon his Kingdom to order it, and to establish it with Judgement and Justice, from henceforth even for ever, having all power given unto him in Heaven and Earth by the Father, who raised him from the dead, and set him on his right hand far above all Principalities and Power, and Might, and Dominion, and every name that is named, not only in this world, but also in that which is to come; and put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all: He being ascended up far above all Heavens, that he might fill all things, received gifts for his Church: and gave offices necessary for the edification of his Church, and perfecting of his Saints: Mat. 28. 18, 19, 20. v. 18. And *Jesus came and spake unto them, saying, All power is given unto me in Heaven, and in Earth; v. 19 Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, v. 20. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway even unto the end of the world. Amen.* Eph. 1. 20, 21, 22, 23. v. 20. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the Heavenly places, v. 21. Far above all Principality and Power, and Might, and Dominion; and every name that is named, not only in this world, but also in that which is to come, v. 22. And hath put all things under his feet, and gave him to be the head over all things to the Church, v. 23. Which is his body, the fulness of him that filleth all in all. — compared with Eph. 4. 8, 11. v. 8. Wherefore he saith, when he ascended on high, he led captivity captive, and gave gifts unto men, v. 11. And he gave some Apostles: and some Prophets; and some Evangelists: and some pastors and teachers. And with Psal. 68. 18. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them.

Of

THere is one General Church visible, held forth in the New Testament.] 1 Cor. 12, 12, 13, 28. For as the body is one, and hath many members, and all the members of that one body being many, are one body: so also is Christ. v. 13. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit. v. 28. And God hath set some in the Church: First Apostles, Secondly Prophets, Thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Together with the rest of the Chapter.

The Ministry, Offices and Ordinance, of the New Testament, are given by Jesus Christ to the General Church visible, for the gathering and perfecting of it in this life, until his second coming.] 1 Cor. 12. 28. See before. Eph. 4. 4, 5. v. 4. There is one body, and one Spirit, even as ye are called in one hope of your calling. v. 5. One Lord, one Faith, one Baptism. — Compared with v. 10, 11, 12, 13, 15, 16. v. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. v. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some pastors and teachers. v. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. v. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. v. 15. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. v. 16. From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of it self in love.

Particular visible Churches, Members of the General Church, are also held forth in the New Testament.] Gal. 1. 21, 22, v. 21. Afterwards I came into the regions of Syria and Cilicia. v. 22. And was unknown by face unto the Churches of Judea, which were in Christ. Rev. 1. 4, 20. John to the seven Churches of Asia, Grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne. v. 20. The ministry of the seven stars which thou sawest in my right hand, and the seven Golden Candlesticks. The seven stars are the Angels of the seven Churches. Rev. 2. 1. Unto the Angel of the Church of Ephesus, write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

Particular Churches in the primitive times were made up of visible Saints, viz. Of such as being of age, professed faith in Christ, & obedience unto Christ, according to the Rule of Faith and Life taught by Christ and his Apostles; and of their children. Act. 2. 38, 41, 47. v. 38. Then Peter said unto them Repent, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy Ghost. v. 41. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. v. 47. Praising God, & having favour with all the people; and the Lord added to the Church daily such as should be saved. — Compared with Act. 5. 14. And believers were the more added to the Lord, multitudes both of men and women. 1 Cor. 1. 2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place, call upon the name of Jesus Christ our Lord, both theirs & ours. — Compared with 2 Cor. 9. 13. While by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them and unto all men. Act. 2. 39. For the promise is unto you and to your Children, and to all that are afar off, even as many as the Lord our God shall call. 1 Cor. 17. 4. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy. Rom. 11. 16. For if the first fruit be holy, the lump is also holy; & if the poor be holy, so are the branches. Mar. 10. 14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come to me, & forbid them not: for of such is the Kingdom of God. — Compared with Mat. 19. 13, 14. v. 13. There were

there brought unto him little Children, that he should put his hand on them and pray, and the disciples rebuked them. v. 14. But Jesus said, suffer little children, and forbid them not to come unto me; for of such is the Kingdom of heaven. *Luk. 18, 15, 16. v. 15.* And they brought unto him also infants, that he would touch them; but when his disciples saw it, they rebuked them. v. 16. But Jesus called them unto him, and said, suffer little children to come unto me; and forbid them not; for of such is the Kingdom of God.

Of the Officers of the Church.

THe Officers which Christ hath appointed for the edification of his Church, and the perfecting of the Saints, are,
Some extraordinary, as Apostles, Evangelists, and Prophets, which are ceased.
Others ordinary and perpetual, as Pastors, Teachers, and other Church-governours, and Deacons.

Pastors.

THe Pastor is an ordinary and perpetual officer in the Church] *Jer. 3, 15, 16, 17. v. 15.* And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. v. 16] And it shall come to pass when ye be multiplied and increased in the land; in those days saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. v. 17. At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it; to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.
Prophecy of the time of the Gospel] *1 Pet. 5, 2, 3, 4. v. 2*] Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. v. 3. Neither as being lords over Gods heritage; but being ensamples to the flock. v. 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *Eph. 4, 11, 12, 13. v. 11.* And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and teachers. v. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. v. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God; unto a perfect man, unto the measure of the stature of the fulness of Christ.

First, It belongs to his office,

To pray for, and with his flock, as the mouth of the people unto God] *Acts 6, 24. v. 2.* Then the twelve called the multitude of the disciples unto them, and said, "It is not reason that we should leave the word of God, and serve Tables. v. 4. But we will give our selves continually to prayer, and to the ministry of the word. *Acts 20, 36.* And when he had thus spoken, he kneeled down and prayed with them all.

Where preaching and prayer are joynd as several parts of the same office] *Jam. 5, 14, 15.* Is any man sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oyl in the name of the Lord. v. 15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

The office of the Elder, that is the pastor, is to pray for the sick, even in private, to which a blessing is especially promised, much more therefore ought he to perform this in the publick execution of his Office as a part thereof.

To read the Scripture publicly; For the proof of which;

1. That the Priests and Levites in the Jewish Church were trusted with the publick reading of the Word] as is proved, *Deut. 31, 9, 10, 11. v. 9*] And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. v. 10] And Moses commanded them, saying, At the end of eve-

ry seven years, in the solemnity of the year of release, in the feast of Tabernacles, v. 11.] When all Israel is come to appear before the Lord thy God, in the place which he shall chuse; thou shalt read this law before all Israel in their hearing. *Neb. 8. 1, 2, 3. v. 1*] And all the people gathered themselves together as one man, into the street that was before the water gate, and they spake unto *Ezra* the scribe, to bring the book of the law of *Moses*, which the Lord had commanded to Israel. v. 2.] And *Ezra* the priest brought the law before the congregation, both of men and women, and all that could bear with understanding, upon the first day of the seventh moneth. v. 3.] And he read therein. v. 13.] And on the second day were gathered together the chief of the fathers of all the people, the Priests and the Levites unto *Ezra* the scribe, even to understand the words of the law.

2. That the Ministers of the Gospel have as ample a charge and commission to dispense the Word, as well as other Ordinances, as the Priests and Levites had under the law] proved, *1/a. 66. 21.* And I will also take of them for Priests, and for Levites, saith the Lord. *Mat. 28 34.* Wherefore behold, I send unto you Prophets, and wise men, and scribes, and some of them ye shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from City to City. Where our Saviour intitleth the Officers of the New Testament, whom he will send forth, by the same names of the teachers of Old.

Which Propositions prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the publick reading of the Scriptures belongeth to the Pastors Office.

To feed the flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort, and comfort, *1 Tim. 3. 2.* A Bishop then must be blameless, the husband of one wife, vigilant, sober of good behaviour, given to hospitality, apt to teach. *2 Tim. 3. 16, 17. v. 16*] All scripture is given by inspiration of God, and is profitable for Doctrine, for Re-proof, for Correction, for Instruction in righteousness, v. 17. That the man of God may be perfect, thoroughly furnished unto all good works. *Tit. 1. 9.* Holding fast the faithful word as he hath been taught, that he may be able by sound Doctrine, both to exhort and to convince the gainsayers.

To Catechise, which is a plain laying down the Principles of the Oracles of God, or of the Doctrine of Christ, and is a part of preaching. *Heb. 5. 12.* For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first Principles of the Oracles of God, and are become such as have need of milk, and not of strong meat.

To dispense other Divine Mysteries] *1 Cor. 4. 1, 2. v. 1.* Let a man so account of us as of the Ministers of Christ, and stewards of the mysteries of God, v. 2.] Moreover, it is required in stewards, that a man be found faithful.

To administer the Sacraments] *Mat. 28. 19, 20. v. 19.* Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost, v. 20. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world. Amen. *Mar. 16. 15, 16. v. 15.* And he said unto them, Go ye into all the world and preach the Gospel unto every creature. v. 16. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. *1 Cor. 11. 23, 24, 25. v. 23.* For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread, v. 24. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you; this do in remembrance of me, v. 25. After the same manner also he took the cup when he had supped, saying; This cup is the New Testament in my blood, this do ye as oft as ye drink it in remembrance of me, Compared with *1 Cor. 10. 26.* The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

To bless the people from God] *Numb. 6. 23, 24, 25, 26. v. 23.* Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying, unto them, v. 24.

The Lord bless thee, and keep thee, v. 25. The Lord make his face to shine upon thee, v. 26. The Lord lift up his countenance upon thee, and give thee peace. Compared with *Rev.* 1. 4. 5 v. 4. *John*, to the seven Churches which are in Asia, grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne; v. 5. And from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the Kings of the earth: unto him that loved us and washed us from our sins in his own blood. (Where the same blessings and persons from whom they come are expressly mentioned) *Isa.* 66. 21. And I will also take of them for Priests, and for Levites, saith the Lord. [Here under the names of the Priests and Levites, to be continued under the Gospel, are meant Evangelical Pastors, who therefore are by office to bless the people] *Deut.* 10. 8. At that time the Lord separated the tribe of Levi, to bear the Ark of the Covenant of the Lord, to stand before the Lord, to minister unto him, and to bless in his name unto this day. 2 *Cor.* 13. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen. *Eph.* 1. 2, Grace be unto you, and peace from God our Father and from the Lord Jesus Christ.

To take care of the poor.] *Act.* 11. 30. Which also they did, and sent it to the elders by the hands of Barnabas, and Saul. *Act.* 4. 34, 35, 36, 37. Neither was there any among you that lacked, for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold. v. 35] And laid them down at the Apostles feet, and distribution was made unto every man according as he had need. v. 36] And *Joseph*, who by the Apostles was surnamed *Barnabas* (which is being interpreted; the son of consolation) a Levite and of the country of Cyprus. v. 37] Having land, sold it, and brought the money and laid it at the Apostles feet. *Act.* 6. 2, 3, 4. Then the twelve called the multitude of the Disciples unto them, and said, It is not reason that we should leave the word of God and serve Tables. v. 3] Wherefore, brethren, look you out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business. v. 4. But we will give our selves continually to prayer and to the ministry of the Word. 2 *Cor.* 16. 1, 2, 3, 4. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. v. 2] Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come. v. 3] And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality to Jerusalem. v. 4] And if it be meet that I go also, they shall go with me. *Gal.* 2. 9, 10. And when *James*, *Cephas* & *John*, who seemed to be pillars, perceived the grace that was given unto me, they gave to me & *Barnabas* the right hands of fellowship, that we should go unto the heathen, and they unto the Circumcision. v. 10] Only they would that we should remember the poor, the same which I also was forward to do.

And he hath also a ruling power over the Flock as a Pastor.] 1 *Tim.* 5. 17. Let the elders that rule well be counted worthy of double honour, especially, they who labour in the word and doctrine. *Act.* 20. 17. And from *Miletus* he sent to *Ephesus*, and called the elders of the Church. v. 28] Take heed therefore unto your selves, and to all the flock over the which the Holy Ghost hath made you over-seers, to feed the Church of God, which he hath purchased with his own blood, *1 *Thes.** 5. 12. And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you. *Heb.* 13. 7, 17. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. v. 17] Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account: that they may do it with joy and not with grief, for that is unprofitable for you.

Teacher or Doctor.

The Scripture doth hold out the name and Title of a Teacher, as well as of the Pastor.] 1 *Cor.* 12. 28. And God hath set some in the Church; First Apostles, Secondly Prophets, Thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues, *Eph.* 4. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some pastors and teachers.

[Who is also a Minister of the Word as well as the Pastor, and hath power of administration of the Sacraments.

The Lord having given different gifts, and divers exercises according to these gifts in the ministry of the word.] *Rom. 12. 6, 7, 8.* Having then gifts differing according to the grace that is given to us, whether prophesie, let us prophesie according to the proportion of faith. v. 7] Or ministry, let us wait on our ministering: or he that teacheth, on teaching. v. 8] He that exhorteth, on exhortation: he that giveth let him do it with simplicity, he that ruleth with diligence, he that sheweth mercy with cheerfulness. *1 Cor. 12. 1, 4, 5.* Now concerning spiritual gifts, brethren, I would not have you ignorant. v. 4] Now there are diversities of gifts, but the same spirit, and there are diversities of operations, but it is the same God, which worketh all in all. v. 5] And there are differences of administration, but the same Lord. v. 7] But the manifestation of the spirit is given to every man to profit with all.

Though these different gifts may meet in, and accordingly be exercised by one and the same minister.] *1 Cor. 14. 3.* But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. *2 Tim. 4. 2.* Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. *Tit. 1. 9.* Holding fast the faithful word as he hath been taught, that he may be able by sound Doctrine both to exhort and to convince the gainsayers.

Yet where be several Ministers in the same Congregation, they may be designed to several employments, according to the different gifts, in which each of them do most excel.] *Rom. 12. 6, 7, 8.* Having then gifts differing according to the grace that is given to us, whether prophesie, let us prophesie according to the proportion of faith. v. 7] Or ministry, let us wait on our ministering, or he that teacheth on teaching. v. 8] Or he that exhorteth on exhortation; he that giveth let him do it with simplicity. he that ruleth with diligence, he that sheweth mercy with cheerfulness, *1 Pet. 4. 10. 11.* As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. v. 11] If any man speak, let him speak as the Oracles of God; if any man minister, let him do it, as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise, and dominion, for ever and ever, Amen.

And he that doth more excel in exposition of Scripture, in teaching sound Doctrine, and in convincing gain-sayers, then he doth in application, and is accordingly employed therein, may be called a teacher or Doctor, (the places alledged by the Notation of the Word doth prove the Proposition;) Nevertheless, where is but one Minister in a particular Congregation, he is to perform so far as he is able, the whole work of the Ministry, as appeareth in *2 Tim. 4. 2.* Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. *Tit. 1. 9.* Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gain-sayers. *1 Tim. 6. 2.* And they that have believing masters, let them not despise them, because they are brethren, but rather do them service, because they are faithful and beloved, partakers of the benefit: these things teach and exhort.

A Teacher or Doctor is of most excellent use in Schools and Universities, as of old in the Schools of the Prophets, and at Jerusalem, where Gamaliel and others taught as Doctors.

Other Church-governours.

As there were in the Jewish Church Elders of the people, joyned with the Priests and Levites in the Government of the Church] as appeareth in *2 Chro. 19. 8, 9, 10.* Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the Priests, and of the chief of the fathers of Israel, for the judgement of the Lord, and for controversies, when they returned to Jerusalem. v. 5] And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. v. 10] And what cause soever shall come to you of your brethren that dwell in their Cities, between blood and blood, between law and commandment, and statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren; this do and ye shall not trespass,

So Christ who hath instituted a Government, and Governours Ecclesiastical in the Church, hath furnished some in his Church, beside the Ministers of the Word, with gifts for governments, and hath commission to execute the same, when called thereunto, who are to joyn with the Minister in the government of the Church [Rom. 12. 7, 8. Or Ministry, let us wait on our ministring; or he that teacheth, on teaching. v. 8. Or he that exhorteth, on exhortation, he that giveth, let him do it with simplicity, he that ruleth with diligence, he that sheweth mercy, with cheerfulness. 1 Cor. 12. 28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Which Officers, reformed churches Commonly call Elders.

Deacons.

The Scripture doth hold out Deacons, as distinct officers in the Church [Pb. 1. 1. Paul and Timotheus the servants of Jesus Christ, to all saints in Christ Jesus, which are at Philippi with the Bishops and Deacons. 1 Tim 3. 8. Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

Whose office is perpetual [1 Tim. 3. 8] Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; to v. 15, see in the Bible, A. 6. 1, 2, 3, 4. And in those dayes, when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. v. 2. Then the twelve called the multitude of disciples unto them, and said, It is not reason that we should leave the word and serve tables. v. 3. Wherefore brethren, look you out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business. v. 3. But we will give our selves continually to prayer, and to the Ministry of the word.

To whose Office it belongs not to preach the Word, or administer the Sacraments, but to take special care in distributing to the necessities of the poor, [A. 6. 1, 2, 3, 4 see before.

Of Particular Congregations.

IT is lawful and expedient that there be fixed congregations, that is, a certain company of Christians to meet in one assembly, ordinarily for publick Worship. When believers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed congregations, for the better administration of such ordinances as belong unto them, and the discharge of mutual duties. 1 Cor. 14. 26, 23, 40. Let all things be done unto edifying, v. 33. For God is not the author of confusion but of peace; as in all Churches of the Saints. v. 40] Let all things be done decently, and in order.

The ordinary way of dividing Christians into distinct Congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, Because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby to discharge them, which moral tie is perpetual, for Christ came not to destroy the Law, but to fulfil it. [Deut. 15. 7, 11. If there be among you a poor man of one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother. v. 11. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to the poor, and to the needy in the land, Mat. 23. 39. And the second is like unto it, Thou shalt love thy neighbour as thy self. Mat. 5. 17. Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil.

Secondly, The communion of saints must be so ordered, as may stand with the most convenient use of the Ordinances, and discharge of moral duties without respect of persons. 1 Cor. 14. 26. Let all things be done unto edifying, Heb. 10. 24, 25. And let us consider one another, to provoke unto love, & to good works. v. 25. Not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another, & to much the more, as ye see the day approaching. Jam. 2. 1, 2. My brethren, have not the faith of our Lord Jesus Christ the Lord of glory,

with respect of persons. v. 2. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment.

Thirdly, The pastor and people must so nearly cohabite together, as that they may mutually perform their duties each to other with most conveniency.

In this company some must be set apart to bear office.

Of the Officers of a particular Congregation.

FOR Officers in a single Congregation, there ought to be one at the least, both to labour in the Word and Doctrine, and to rule. *Pro. 29. 18.* Where there is no vision the people perish; but he that keepeth the law, happy is he. *1 Tim. 5. 17.* Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine. *Heb. 13. 7.* Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.

It is also requisite that there should be others to joyn in Government. *1 Cor. 12. 28.* And God hath set some in the Church, First, Apostles, Secondly Prophets, Thirdly Teachers, after that Miracles, then gifts of healings, helps, governments, diversities of tongues.

And likewise it is requisite, that there be others to take special care for the relief of the poor, *Act. 6. 2, 3. v. 2.* Then the twelve called the multitude of the Disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. v. 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom ye may appoint over this business.

The number of each of which is to be proportioned according to the condition of the Congregation.

These officers are to meet together at convenient and set times, for the well ordering of the affairs of the Congregation, each according to his office.

It is most expedient, that in these meetings, one whose office is to labour in the Word and Doctrine, do moderate in their proceedings. *1 Tim. 5. 17.* Let the elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine.

Of the Ordinances in a particular Congregation.

THE Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalms } *1 Tim. 2. 1.* I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. *1 Cor. 14. 15, 16. v. 15.* What is it then? I will pray with the spirit, and will pray with understanding also: I will sing with the spirit, and I will sing with the understanding also. v. 16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

The Word read (although there follow no immediate explication of what is read) the Word expounded and applyed, Catechizing, the Sacraments administred, Collection made for the poor, dismissing the people with a blessing.

Of Church Government, and the several sorts of Assemblies for the same.

CHrist hath instituted a Government, and Governours Ecclesiastical in the Church, to that purpose the Apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the Churches of the world upon all occasions.

And

And Christ hath since continually furnished some in his Church with gifts of Government, and with commission to execute the same when called thereunto.

It is lawful and agreeable to the Word of God, that the Church be governed by several sorts of Assemblies, which are Congregational, Classical, and Synodical.

Of the Power in common of all these Assemblies.

IT is lawful and agreeable to the Word of God, that the several Assemblies before mentioned, have power to convene and call before them any person within their several bounds, whom the Ecclesiastical business which is before them, doth concern, proved by, *Mat.* 18. 15; to 21. v. 15. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. v. 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. v. 17. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man, and a publican. v. 18. Verily, I say unto you, whatsoever ye shall binde on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. v. 19. Again, I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. v. 20. For where two or three are gathered together in my Name, there am I in the midst of them.

They have power to hear and determine such causes and differences as do orderly come before them.

It is lawful and agreeable to the Word of God, that all the said Assemblies have some power to dispense Church-censures.

Of Congregational Assemblies, that is, The meeting of the Ruling Officers of a particular Congregation for the Government thereof.

THE Ruling Officers of a particular Congregation, have power Authoritatively, to call before them any member of the Congregation, as they shall see just occasion.

To enquire into the knowledge and spiritual estate of the several members of the Congregation.

To admonish and to rebuke.

Which three branches are proved by *Heb.* 13. 17. Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you. *1 Thes.* 5. 12, 13. v. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you: v. 13. And to esteem them very highly in love for their works sake, and be at peace among your selves, *Ezek.* 34. 4. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye fought that which was lost: but with force and with cruelty have ye ruled them.

Authoritative suspension from the Lords Table, of a person not yet cast out of the Church, is yet agreeable to the Scripture.

First, Because the Ordinance it self must not be profaned.

Secondly, Because we are charged to withdraw from these that walk disorderly.

Thirdly, Because of the great sin and danger, both to him that comes unworthily, and also to the whole Church] *Mat.* 7. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rent you. *2 Thes.* 3. 6, 14, 15. v. 6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us, v. 14. And

if any man obey not our word by this Epistle, note that man; and have no company with him, that he may be ashamed. v. 15. *Yet count him not as an enemy, but admonish him as a brother.* 1 Cor. 11. 27. Wherefore, whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. So on to the end of the Chap. Compared with Jude. v. 23. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. 1 Tim. 5. 22. Lay hands suddenly on no man, neither be partaker of other mens sins: Keep thy self pure.

And there was power & authority under the Old Testament, to keep unclean persons from holy things.] Lev. 13. 5. And the Priest shall look on him the seventh day; and behold, if the plague in his sight be at a stay, and the plague spread not in the skin, then the priest shall shut him up seven dayes more. Num. 9. 7. And those men said unto him, We are defiled by the dead body of a man; wherefore we are kept back, that we may not offer any offering of the Lord in his appointed season among the children of Israel. 2 Chr. 23. 19. And he sets porters at the gates of the house of the Lord, that none that was unclean in any thing should enter in.

The like power and Authority by way of Analogy, continues under the new Testament.

The Ruling Officers of a particular Congregation, have power authoritatively to suspend from the Lords Table, a person not yet cast out of the Church.

First, Because those who have Authority to judge of, and admit such as are fit to receive the Sacrament, have Authority to keep back such as should be found unworthy.

Secondly, Because it is an Ecclesiastical business of ordinary practice belonging to that Congregation.

When Congregations are divided and fixed, they need all mutual help one from another, both in regard of their intrifecal weaknesses, and mutual dependence; as also in regard of enemies from without.

Of Classical Assemblies.

THE Scripture doth hold out a Presbytery in a Church, both in 1 Tim. 4. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. And in Acts 15. 2, 4, 6. v. 2. When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, & certain other of them should go up to Jerusalem unto the Apostles and Elders about this question. v. 4. And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them. v. 6. And the Apostles and Elders came together, for to consider of this matter.

A Presbytery consisteth of Ministers of the Word, and such other publick Officers as are agreeable to, and warranted by the Word of God, to the Church-governours, to joyn with the Ministers in the Government of the Church, as appeareth. Rom. 12. 7, 8. v. 7. Or ministry, let us wait on our Ministering; or he that teacheth on teaching. v. 8. Or he that exhorteth on exhortation: he that giveth, let him do it with simplicity, he that ruleth with diligence, he that sheweth mercy with cheerfulness. 1 Cor. 12. 28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

This proposition is proved by instances.

1. First, Of the Church of Jerusalem, which consisteth of more Congregations than one, and all these Congregations were under one Presbyterial Government.

This appeareth thus.

1. First.

1. First, the Church of *Jerusalem*. consisteth of more Congregations then one, as is manifest

1. By the multitude of believers, mentioned in divers.

Both before the dispersion of the believers there, by means of the persecutions, (mentioned in the *Acts* of the Apostles. chap. 8. in the beginning thereof,) witness. *Act*. 1. 15. And in those dayes Peter stood up in the midst of the Disciples, and said, The number of the names were about an hundred and twenty. *Act*. 2. 41, 36, 47. v. 41. Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls. v. 46. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. v. 47. Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved. *Act*. 5. 14. And believers were the more added unto the Lord, multitudes, both of men and women. *Act*. 6. 1, 7. v. 1. And in those dayes, when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. v. 7. And the word of God increased, and the number of the Disciples multiplied in *Jerusalem* greatly, and a great company of the priests were obedient to the faith.

And also after the dispersion } *Act* 9. 31. Then had the Churches rest throughout all *Judea*, and *Galilee*, and *Samaria*, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied. *Acts* 12. 24. But the Word of God grew and multiplied. *Act*. 21. 20. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousand of Jews there are which believe, and they are all zealous of the law.

Secondly, By the many Apostles and other Preachers in the Church of *Jerusalem*: And if there were but one Congregation there, then each Apostle preached but seldom, which will not consist with *Acts* 6. 2. Then the twelve called the multitude of the Disciples unto them, and said, it is not reason that we should leave the Word of God and serve tables.

Thirdly, The diversity of Languages amongst the Believers, mentioned both in the second and sixth chapters of the *Acts*, doth argue more Congregations then one in that Church.

2. Secondly, All those congregations were under one Presbyterial government; because, First, They were one Church. *Acts* 8. 1. And Saul was consenting unto his death: And at that time there was a great persecution against the church which was at *Jerusalem*, and they were all scattered abroad throughout the regions of *Judea* and *Samaria*, except the Apostles. *Act*. 2. 47. Praising God, and having favour with all the people. And the Lord added unto the church daily such as should be saved. Compared with chap. 5. 11. And great fear came upon all the church, and upon as many as heard these things, & chap. 12. 5. Peter therefore was kept in prison but prayer was made without ceasing of the Church unto God for him: and chap. 15. 2. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them should go up to *Jerusalem* unto the Apostles and Elders about this question.

Secondly, The Elders of the Church are mentioned. *Acts* 11. 30. Which also they did, and sent it to the Elders by the hands of Barnabas and Saul. *Acts* 15. 4, 6, 22. And when they were come to *Jerusalem*, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them. v. 6. And the Apostles and Elders came together to consider of this matter. v. 22. Then it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company to. Antioch, with Paul and Barnabas, namely Judas surnamed Barsabas, and Silus, chief men among the brethren. And ch. 21. 17, 18. v. 17. And when we were come to *Jerusalem* the brethren received us gladly: v. 18. And the day following, Paul went in with us unto James, and all the Elders were present.

Thirdly,

Thirdly, The Apostles did the ordinary Act of Presbyters, as Presbyters in that Church, which proveth a Presbyterial Church before the dispersion. Act. 6.

Fourthly, the several Congregations in Jerusalem being one Church, the Elders of that Church are mentioned as meeting together for acts of Government. Act. 11. 30. Which also they did, and sent it to the Elders by the hands of Barnabas and Saul. Act. 13. 4. 6. 22. v. 4. And when they were come to Jerusalem they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them. v. 6. And the Apostles and Elders came together for to consider of this matter. v. 22. Then it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely Judas surnamed Barsabas, and Silas, chief men among the brethren. Act. 21. 17, 18. v. 17. And when they were come to Jerusalem the brethren received them gladly: v. 18. And the day following Paul went in with us unto James, and all the Elders were present; and so forward: Which proves that those several Congregations were under one Presbyterial Government.

And whether these Congregations were fixed or not fixed, in regard of Officers or Members, it is all one as to the truth of the Proposition.

Nor doth there appear any material difference betwixt the several Congregations in Jerusalem, and the many Congregations now in the ordinary condition of the Church, as to the point of fixedness required of Officers or Members.

3. Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government,

II. Secondly, By the instance of the Church of *Ephesus*, for,

1. That they were more Congregations then one of the Church of *Ephesus*, appears by Act. 20. 31. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. Where is mention of Pauls continuance at *Ephesus* in preaching for the space of three years: And Act. 19. 18. And many that believed came and confessed, and shewed their deeds; v. 19. Many also of them which used curious arts brought their books together and burned them before all men, and they counted the price of them, and found it 50000 thousand pieces of silver: v. 20. So mightily grew the Word of God and prevailed. Act. 19. 10. And this continued by the space of two years, so that all they who dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks. v. 17. And this was known to all the Jews and Greeks also dwelling at *Ephesus*, and fear fell on them all, and the Name of the Lord Jesus was magnified. 1 Cor. 16. 8. But I will tarry at *Ephesus* untill Pentecost; v. 9. For a great door & effectual is opened unto me, and there are many adversaries. v. 19. The Churches of Asia salute you, Aquila and Priscilla salute you much in the Lord, with the Church that is in their house. Where the special effect of the Word is mentioned; and v. 10 and 17 of the same Chapter, where is a distinction of Jews and Greeks, and 1 Cor. 16. 8. 9 where a reason of Pauls stay at *Ephesus* untill Pentecost, and v. 19 where is mention of a Particular Church in the house of *Aquila* and *Priscilla* then at *Ephesus*, as appears Act. 18. 19. And he came to *Ephesus* & left them there, but he himself entered into the Synagogue, & reasoned with the Jews. v. 24. And a certain Jew named *Apollos*, born at *Alexandria*, an Eloquent man and mighty in the Scriptures, came to *Ephesus*; v. 26. And he began to speak boldly in the Synagogue, whom when *Aquila* and *Priscilla* had heard, they took him unto them, and expounded unto him the way of God more perfectly.

All which laid together doth prove, that the multitudes of believers did make more Congregations then one in the Church of *Ephesus*.

2. That they were many Elders over these many Congregations, as one flock, appeareth. Act. 20. 17. And from *Miletus* he sent to *Ephesus*, & called the Elders of the Church. v. 28. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

3. That these many Congregations were one Church, and that they were under one Pres-

Presbyterial Government, appeareth, *Rev. 2. 1, 2, 3, 4, 5, 6*, Unto the Angel of the Church of *Ephesus*, write, These things saith he that holdeth the seven Stars in his right hand, who walketh in the midst of the seven golden candlesticks: *v. 2*. I know thy works and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are Apostles, and are not, and hast found them liars, *v. 3*. And hast borne, and hast patience, and for my names sake hast laboured, and hast not fainted, *v. 4*. Nevertheless, I have somewhat against thee, because thou hast left thy first love, *v. 5*. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, *v. 6*. But this thou hast, that thou hatest the deeds of the *Nicolaitans*, which I also hate, Joyed with *Acts. 20. 17, 28* of which (see before).

Of Synodical Assemblies.

THE Scripture doth hold out another sort of Assemblies for the Government of the Church, beside Classical, and Congregational, all which we call Synodical, *Acts 15. 2, 6, 22, 23*. When therefore *Paul* and *Barnabas* had no small dissention and disputation with them, they determined that *Paul* and *Barnabas* and certain other of them should go up to *Jerusalem*, unto the Apostles and Elders about this question, *v. 6*. And the Apostles and Elders came together, for to consider of this matter, *v. 22*. Then pleased it the Apostles, and Elders, with the whole Church, to send chosen men of their own company to *Antioch*, with *Paul* and *Barnabas*: namely, *Judas*, surnamed *Barsabas*, and *Silas*, chief men among the brethren, *v. 23*. And wrote letters by them after this manner: The Apostles, and Elders, and Brethren, send greeting unto the brethren which are of the Gentiles in *Antioch*, and *Syria*, and *Cilicia*,

Pastors and Teachers, and other Church Governours, (as also other fit persons, when it shall be deemed expedient) are members of those Assemblies which we call Synodical, where they have a lawful calling thereunto.

Synodical Assemblies may lawfully be of several sorts, as Provincial, National, and Occasional.

It is lawful and agreeable to the word of God, that there be a subordination of Congregational, Classical, Provincial, and National Assemblies for the Government of the Church,

Of Ordination of Ministers.

UNDER the head of Ordination of Ministers is to be considered either the Doctrine of Ordination, or the power of it.

Touching the Doctrine of Ordination.

NO man ought to take upon him the Office of a Minister of the Word, without a lawful calling. *Job. 3. 27*. *John* answered and said, a man can receive nothing, except it be given him from heaven. *Rom. 10. 14, 15*. How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? *v. 15*. And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things, *Jer. 14. 14*. Then the Lord said unto me, The prophets prophesie lies in my name, I sent them not, neither have I commanded them, neither spake I unto them, they prophesie unto you a false vision and divination, and a thing of nought, and the decree of their heart. *Heb. 1. 4*. And no man taketh this honour unto himself, but he that is called of God, as was *Aaron*.

Ordination is a wayes to be continued in the Church. *Tit. 1. 5.* For this cause left I thee in *Crete*, that thou should set in order the things that are wanting, and ordain elders in every City, as I had appointed thee. *1 Tim. 5. 21, 22.* I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things, without preferring one before another, doing nothing by partiality. *v. 22.* Lay hands suddenly on no man, neither be partaker of other mens sins. Keep thy self pure.

Ordination is the solemn setting apart of a person to some publick Church-office, *Numb. 8. 10, 11, 14, 19, 22.* And thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites. *v. 21.* And Aaron shall offer the Levites before the Lord, for an offering of the children of Israel, that they may execute the service of the Lord. *v. 24.* Thus shalt thou separate the Levites from among the children of Israel; and the Levites shall be mine. *v. 29.* And I have given the Levites as a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel, in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come nigh unto the Sanctuary. *v. 22.* And after that went the Levites in, to do their service in the Tabernacle of the Congregation, before Aaron, and before his sons; as the Lord had commanded Moses, concerning the Levites, so did they unto them. *Acts 6. 3, 5, 6.* Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business. *v. 5.* And the laying pleased the whole multitude, and they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch. *v. 6.* Whom they had set before the Apostles; and when they had prayed, they laid their hands on him.

Every Minister of the Word is to be ordained by imposition of hands, and prayer with fasting, by those preaching Presbyters, to whom it doth belong. *1 Tim. 5. 22.* Lay hands suddenly on no man, neither be partaker of other mens sins. Keep thy self pure. *Acts 14. 23.* And when they had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed. *Acts 13. 3.* And when they had fasted and prayed, and laid their hands on them, they sent them away.

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or other ministerial charge. *Acts 14. 23.* See before. *Tit. 1. 5.* For this cause left I thee in *Crete*, that thou shouldst set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee. *Acts 10. 17, 28.* And from Miletus he sent to Ephesus, and called the Elders of the Church. *v. 28.* Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the Rules of the Apostles. *1 Tim. 3. 2, 3, 4, 5, 6.* A Bishop then must be blameless, the husband of one wife, vigilant, sober, and of good behaviour, given to hospitality, apt to teach. *v. 3.* Not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, nor covetous. *v. 4.* One that ruleth well his own house, having his children in subjection with all gravity. *v. 5.* (For if a man know not how to rule his own house, how shall he take care of the Church of God?) *v. 6.* Not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil. *Tit. 1. 6, 7, 8, 9.* If any man be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. *v. 7.* For a Bishop must be blameless, as the Steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre. *v. 8.* But a lover of hospitality, a lover of good men, sober, just, holy, temperate. *v. 9.* Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort, and to convince the gain-sayers.

He is to be examined and approved by those by whom he is to be ordained. *1 Tim. 3. 7, 10.* Moreover he must have a good report of them which are without, lest he fall into reproach, and

and the snare of the Devil. v. 10. And let these also first be proved, then let them use the office of a Deacon, being found blameless. 1 Tim. 5. 22. *Lay hands suddenly on no man, neither be partaker of other mens sins. Keep thy self pure.*

No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him 1 Tim. 3. 2. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, Tit. 1. 7. For the Bishop must be blameless as the Steward of God.

Touching the Power of Ordination.

Ordination is the Act of a Presbytery. 1 Tim. 4. 14. *Neglect not the gift that is in thee, which was given thee by prophesie, with the laying on of the hands of the Presbytery.*

The power of ordering the whole work of Ordination is in the whole Presbytery, which, when it is over more Congregations then one, whether those Congregations be fixed or not fixed, in regard of Officers or members, it is different as to the point of Ordination; 1 Tim. 4. 14 *Neglect not the gift that is in thee, which was given thee by prophesie, with the laying on of the hands of the Presbytery.*

It is very requisite that no single Congregation that can conveniently associate, do assume to it self all and sole power in Ordination.

1. Because there is no Example in Scripture, that any single Congregation which might conveniently associate, did assume to it self all and sole power in Ordination, neither is there any rule which may warrant such a practice.

2. Because there is in Scripture Example of an Ordination in a Presbytery over divers Congregations, as in the Church of *Jerusalem*, where were many Congregations, these many Congregations were under one Presbytery, and this Presbytery did ordain.

The Preaching Presbyters orderly associated either in Cities or neighbouring Villages, are those to whom the imposition of hands doth appertain for those Congregations within their bounds respectively.

AN ORDINANCE

OF THE
LORDS and COMMONS

Assembled in PARLIAMENT.

FOR
The Calling of an ASSEMBLY

OF
Learned and Godly DIVINES, to be con-
sulted with by the PARLIAMENT,

For the settling
Of the Government and Liturgy of the
CHURCH of ENGLAND.

And for Vindicating and Clearing the Do-
ctrine of the said Church from false Aspersions and
Interpretations, as shall be most agreeable
to the WORD of GOD.

With the Names of all the Ministers appointed for the same.

Die Luna, 12. Iun. 1643.

ORdered by the Lords and Commons assembled in Parlia-
ment, That this Ordinance be forthwith Printed and Publi-
shed.

Joh. Brown Cler. Parliamentorum.

London, Printed for F. Rothwel at the fountain in Cheapside,
ANNO DOM. 1658.

ORDINANCE

OF THE

LEGISLATIVE COUNCIL

IN THE SENATE

OF THE STATE OF NEW YORK

IN SENATE, JANUARY 18, 1843.

REPORT OF THE

COMMISSIONERS OF THE LAND OFFICE

IN ANSWER TO A RESOLUTION

PASSED BY THE SENATE, MARCH 18, 1842.

ALBANY: PUBLISHED BY J. B. LEECH, 1843.

An ORDINANCE of the Lords and Commons in Parliament, for the Calling of an Assembly of Learned and Godly Divines and others, to be consulted with by the Parliament, for the setting the Government and Liturgy of the Church of *England*, and for vindicating and clearing of the Doctrine of the said Church from false Aspersions and Interpretations.



Whereas amongst the infinite blessings of Almighty God upon this Nation, none is, or can be more dear unto us, then the purity of our Religion, and that for as yet many things remain in the Liturgy, Discipline, and Government of the Church, which do necessarily require a further and more perfect Reformation, then as yet hath been attained: And whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, That the present Church Government by Arch-bishops, their Chancellors, Commissaries, Deans, Deans and Chapters, Arch-deacons, & other Ecclesiastical Officers depending upon the Hierarchy, is evil and justly offensive and burdensome to the Kingdom, a great impediment to reformation and growth of Religion, and very prejudicial to the State and Government of this Kingdom, and that therefore they are resolved that the same shall be taken away, and that such a Government shall be settled in the Church, as may be most agreeable to Gods holy Word, and most apt to procure and preserve the Peace of the Church at home, and nearer agreement with the Church of Scotland, and other reformed Churches abroad, and for the better effecting hereof, and for the vindicating and clearing of the Doctrine of the Church of England, from all false calumnies, and aspersions, It is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines, who together with some members of both the Houses of Parliament are to consult and advise of such matters and things, touching the premises, as shall be proposed unto them by both or either of the Houses of Parliament, and to give their advice and counsel therein, to both or either of the said Houses, when and as often as they shall be thereunto required. Be it therefore ordained by the Lords and Commons in this Parliament assembled, That all and every the persons hereafter in this present Ordinance named, that is to say,

Algernon,

Algernon, Earl of Northumberland.

William, Earl of Bedford.

Philip, Earl of Pembroke and Montgomery.

William, Earl of Salisbury.

Henry, Earl of Holland.

Edward, Earl of Manchester.

William, Lord Viscount Say and Seal.

Edward, Lord Viscount Conway,

Philip, Lord Wharton

Edward, Lord Howard

John Selden Esquire.

Frances Rom Esquire.

Edmund Prideaux Esquire.

S. Hen. Vane Knight senior

Oliver Bewles of Sutton, Batchellor in Divinity

Herbert Palmer of Ashwel, Batchellor in Divinity

Henry Wilkinson of Waddersdon, Batchellor in Divinity.

Thomas Vallentine of Chalfont Giles, Batchellor in Divinity

Dr. William Twisse of Newbury.

William Keynor of Egham

Mr. Hannibal Gammon of Maugan

M. Jasper Hicks of Lawrick.

Dr. Joshua Hoyle late of Dublin in Ireland

John Glyn Esquire, Recorder of London.

John White Esquire.

Bulstrode Whitlocke Esquire.

Humphrey Salloway Esq;

Mr. Serjeant Willd.

Oliver Saint John Esq; His Majesties Solicitor.

Sir Benj. Rudyard Knight

John Pym Esquire.

Sir John Clotworthy Knight.

John Maynard Esquire.

Sir Hen. Vane Knight junior

William Pierpoint Esquire.

William Wheeler Esquire

Sir Thomas Barrington Knight

Walter Tong Esquire.

Sir John Evelin Knight.

William Bridges of Yarmouth

Thomas Whincop of Ellesworth, Doctor in Divinity

Thomas Goodwin of London, Batchellour in Divinity

John Ley of Budworth in Cheshire

Thomas Case of London

John Pyne of Bereferres

Mr. Whidden of Mooreton

Dr. Richard Love of Ekington

Dr. William Gouge of Black-friers London

Dr. Ralph Brownerigg Bp of Exeter

Dr. Samuel Ward Master of Sidney Colledge

John White of Dorchester

Edward Peale of Compton

Stephen Marshal of Finching field, Batchellour in Divinity

Obadiah Sedgewicke of Cogshall, Batchellour in Divinity

Mr. Carter

Peter Clerk of Carnaby

Willi-

William Mew of Eßington, Batchelour in Divinity.
Richard Capell of Pitchcombe
Theophilus Bathurst of Overton Waterville.
Phil. Nay of Kimbolton
Dr. Brocket Smith of Barkway
Dr. Cornelius Burges of Watford
John Greene of Pencombe
Stanely Cower of Brampton Bryan
Francis Taylor of Yalding
Thomas Wilson of Otham
Antho. Tuckney of Boston, Batchelour in Divinity
Thomas Coleman of Bliton
Charles Herle of Winwicke
Richard Herricke of Manchester
Richard Cleyton of Showell
George Gibbs of Ayleston
Dr. Calibute Downing of Hackney
Jeremy Borroughs of Stepney
Daniel Cawdrey
George Walker, Batchelour in Divinity
Edmund Calamy Batchelour in Divinity
Joseph Caryll of Lincolns Inne
Lazarus Seaman of London
Dr. John Harris Warden of Winchester Colledge
George Morley of Mildenhall
Edward Reynolds of Bramston.
Thomas Hill of Titchmarch, Batchelour of Divinity
Dr. Robert Sanderson of Bothby Pannell

John Foxcroft of Cotham
John Jackson of Marske
William Carter of London
Thomas Thorowgood of Maffingham
John Arrowsmith of Lynne
Robert Horris of Hanwell, Batchelour in Divinity.
Robert Crosse of Lincoln Colledge, Batchelour in Divinity
James Arch-Bishop of Armagh
Dr. Matthias Styles of Saint George Escheape London
Samuel Gibson of Burley
Jeremiah Whitaker of Streton
Dr. Edmund Staunton of Kingston
Dr. Daniel Featley of Lambeth
Francis Coke of Yoxhall
John Lightfoot of Ashley
Edward Corbet of Marton Colledge Oxon
Samuel Hildersham of Felton
John Lanley of Westuderly
Christopher Tisdale of Uphulborne
Thomas Young of Stownmarket
John Philips of Wrentham
Humphery Chambers of Claverton, Batchelour in Divinity
John Conant of Lymington Batchelour in Divinity
Henry Hall of Norwich, Batchelour in Divinity
Henry Hatton
Henry Scudder of Colingborn
Thomas Baylie of Manningford Bruce
Benjamin Pickering of Easthoately
Henry Nye of Chapham

| | |
|--|---|
| <i>Arther Sallaway</i> of Seaverne- Roake | <i>Mr. Carter</i> of Denton in Com. Bucks. |
| <i>Sidrach Symphon</i> of London | <i>William Lance</i> of Harrow in Mid- dlesex |
| <i>Anthony Burgesse</i> of Sutton Cold- field | <i>Thomas Hodges</i> of Kensington in Com. Middlesex |
| <i>Richard Vines</i> of Calcot | <i>Andreas Perne</i> of Wilby in Com. Northampton |
| <i>William Greenhill</i> of Stepney | <i>Dr. Thomas Westfield</i> of Saint Bar- tholomew le great London, Bishop of Bristol |
| <i>William Mareton</i> of Newcastle | <i>Dr. Henry Hammon</i> of Penrhurst in Kent |
| <i>Richard Buckley</i> | <i>Nicholas Proffet</i> of Marlborough in Com. Wilts |
| <i>Dr. Thomas Temple</i> of Batter- sey | <i>Peter Sterrye</i> of London |
| <i>Simeon Ashe</i> of Saint Brides | <i>John Erle</i> of Bishopton in Com. Wilts |
| <i>Mr. Nicholson</i> | <i>Mr. G. bbon</i> of Waltham |
| <i>Thomas Gattaker</i> of Rotherhithe, Batchelour in Divinity | <i>Henry Painter</i> of Exeter, Batchelour in Divinity |
| <i>James Weldy</i> of Sylatten | <i>Mr. Mickethwaite</i> of Cherryburton |
| <i>Dr. Christophar Peshley</i> of Ha- warden | <i>John Whincop</i> of St. Martins in the fields |
| <i>Henry Tozer</i> Batchelour in Divi- nity | <i>Mr. Price</i> of Pauls Church in Co- vent Garden |
| <i>William Spurston</i> of Hampden in Com. Bucks | <i>Henry Wilkinson junior</i> , Batche- lour in Divinity |
| <i>Francis Chynell</i> of Oxon | <i>Dr. Richard Oldsworth</i> Master of Emanuel Colledge in Cambridge |
| <i>Edward Ellis</i> of Gilsfield, Batche- lour in Divinity | <i>M. William Dunning</i> of Colcoaston. |
| <i>Dr. John Hacket</i> of St. Andrews Holborne | |
| <i>Samuel de La Place</i> | |
| <i>John de la March</i> | |
| <i>Matthew Newcomen</i> of Dedham | |
| <i>William Lyford</i> of Sherborne in Com. Dorset | |

And such other person and persons as shall be nominated and appointed by both Houses of Parliament, or so many of them as shall not be letted by sickness or other necessary impediment, shall meet and assemble, and are hereby required and enjoined upon summons signed by the Clerks of both Houses of Parliament, left at their respective dwellings, to meet and assemble themselves at Westminster in the Chappel called King Henry the seventh's Chappel, on the first day of July, in the year of our Lord, one thousand six hundred forty three: And after the first meeting, being at least of the number of forty, shall from time to time sit and be removed from place to place.

place, and also that the said Assembly shall be dissolved in such manner as by both Houses of Parliament shall be directed: And the said persons, or so many of them as shall be so Assembled, or sit, shall have power and Authority, and are hereby likewise enjoined, from time to time during this present Parliament, or untill further Order be taken by both the said Houses, to confer and treat among themselves of such matters and things touching and concerning the Liturgy, discipline and Government of the Church of England, or the vindicating and clearing of the doctrine of the same from all false aspersions and misconstructions, as shall be proposed unto them by both or either of the said Houses of Parliament, and no other, and deliver their Opinions and Advices of, or touching the matters aforesaid; as shall be most agreeable to the Word of God, to both or either of the Houses, from time to time, in such manner and sort, as by both or either of the said Houses of Parliament shall be required, and the same not to divulge by printing, writing, or otherwise, without the consent of both or either House of Parliament. And be it further Ordained by the Authority aforesaid, that William Twiss Doctor in Divinity, shall sit in the Chair as Moderator of the said Assembly, and if he happen to dye, or be letted by sickness or other necessary impediment, then such other person to be appointed in his place as shall be agreed on by both the said Houses of Parliament: And in case any difference in Opinion shall happen amongst the said persons so assembled, touching any the matters that shall be proposed to them as aforesaid, that then they shall represent the same together with the reasons thereof to both or either the said Houses respectively, to the end such further direction may be given therein as shall be requisite to that behalf. And be it further Ordained by the Authority aforesaid; That for the Charges and Expences of the said Divines, and every of them attending the said service, there shall be allowed every of them that shall so attend, during the time of their said attendance, and for ten dayes before and ten dayes after, the summe of four Shillings for every day, at the charges of the Commonwealth, at such time and in such manner as by both Houses of Parliament shall be appointed. And be it further Ordained, That all and every the said Divines, so as aforesaid required and enjoined to meet and assemble, shall be freed and acquitted of and from every offence, forfeiture, penalty, losse or damage which shall or may arise or grow by reason of any non-residence or absence of them or any of them, from his or their, or any of their Church, Churches or Cures, for, or in respect of their said attendance upon the said Service, any Law or Statute of Non-residence, or other Law or Statute enjoining their attendance upon their respective Ministers or Charges to the contrary thereof notwithstanding; And if any of the persons before-named, shall happen to dye before the said Assembly shall be dissolved by Order of both Houses of Parliament, then such other person or persons shall be nominated and placed in the room and stead of such person and persons so dying, as by both the said Houses shall be thought fit and agreed upon: And every such person or persons so to be named, shall have the like Power and Authority, Free-

dome, and acquittal to all intents and purposes, and also all such wages and allowances for the said service, during the time of his or their attendance, as to any other of the said persons in this Ordinance, is by this Ordinance limited and appointed. Prohibited always that this Ordinance or any thing therein contained, shall not give unto the persons aforesaid, or any of them, nor shall they in this assembly assume to exercise any Jurisdiction, Power or Authority Ecclesiastical whatsoever, or any other Power, then is herein particularly expressed.



Many of the PERSONS who
were called to attend the ASSEMBLY
appeared not; Whereupon
the whole Work lay on the hands
of the persons hereafter mention-
ed.



The PROMISE and Vow taken by every Member admitted to sit in the ASSEMBLY.

I *A. B. Do seriously Promise and Vow in the presence of Almighty God, That in this Assembly, whereof I am a Member, I will maintain nothing in point of Doctrine, but what I believe to be most agreeable to the Word of God; nor in point of Discipline, but what may make most for Gods glory, and the peace and good of his Church.*

William Twisse *Prolocutor.*

Cornelius Burges. } *Assessors.*
John White.

William Gouge.

Robert Harris. ?

Thomas Gataker.

Oliver Bowles.

Edward Reynolds.

Jeremiah Whitaker.

Anthony Tuckney.

John Arrowsmith.

Simeon Ashe.

Philip Ney.

Jeremiah Burroughes.

John Lightfoot.

Stanley Gower.

Richard Heyricke.

Thomas Case.

Thomas Temple.

George Gippes.

Thomas Carter.

Humphry Chambers.

Thomas Micklethwaite.

John Guibon.

Christopher Tisdale.

John Philips.

George Walker.

Edmund Calamy.

Joseph Caryl.

Lazarus Seaman.

Henry Wilkinson *senior*

Richard Vines.

Nicholas Proffet.

Stephen Marshall.

Joshua Hoyle.

Thomas Wilson.

Thomas Hodges.

Thomas Bayly.

Francis Taylor.

Thomas Young.

Thomas Valentine.

William Greenhil.

Edward Pele.

John Green.

Andrew Pern.

Samuel de la Place.

John de la March.

John Dury.

Philip Delmé.

Sidrach Simpson.

John Langley.

Richard Cleyton.

Arthur Salwey.

John

John Ley
Charles Herle, *Prolocutor after*
Dr. Twiss.
Herbert Palmer, *Assessor after*
John White.
Daniel Cawdrey
Henry Painter
Henry Scudder
Thomas Hill
William Reynor
Thomas Goodwin
William Spurstow
Mathew Newcomen
John Conant.
Edmund Staunton
Anthony Burges
William Rathband
Francis Cheynel
Henry Wilkinson *jun.*
Obadiah Sedgwick
Edward Corbet
Samuel Gibson
Thomas Coleman
Theodore Backhurst
William Carter
Peter Smith
John Maynard
William Price

John Whincop
William Bridge
Petter Scerry
William Mew
Benjamin Pickering
John Strickland
Humphrey Hardwick
Gasper Hikes
John Bond
Henry Hall
Thomas Ford
Thomas Thorowgood
Peter Clark
William Good
John Foxcroft
John Ward
Richard Biefeild
Francis Woodcock
I. Jackson

Commissioners of Scotland.

John Maitland.
Alexander Henderson.
George Gillespie.
Samuel Rutherford.
Robert Baylie

Henry Robrough }
Adoniram Byfield } *Scribe.*
John Wallis. }

To the Right Honourable

THE

LORDS and COMMONS

Assembled in *Parliament* :

The Humble Advice of the Assembly

of Divines, now sitting by Ordinance of

Parliament at *Wtminster*.

Concerning,

The Doctrinal part of Ordination of
MINISTERS.

NO man ought to take upon him the office of a Minister of the Word without a lawful calling. Joh. 3. 27. Rom. 10. 14. 15. Jer. 14. 14. Heb. 5. 4.

2. Ordination is always to be continued in the Church, Tit. 1. 5. 1 Tim. 5. 21. 22.

3. Ordination is the solemn setting apart of a person to some publique Church Office, Num. 8. 10. 11. 14. 19. 22. Acts 6. 3. 5. 6.

4. Every Minister of the Word is to be ordained by imposition of hands, and Prayer with fasting, by those preaching Presbyters to whom it doth belong, 1 Tim. 5. 22. Acts, 14. 23. and 13. 3.

5. The power of ordering the whole work of Ordination, is in the whole Presbytery, which, when it is over more Congregations then one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent as to the point of Ordination, 1 Tim. 4. 14.

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other Ministerial charge, Acts 14. 23. Tit. 1. 5. Acts. 20. 17. and 28.

7. He that is to be ordained minister, must be duly qualified both for life and Ministerial abilities, according to the Rules of the Apostle, 1 Tim. 3. 2, 3, 4, 5, 6. Tit. 1. 5, 6, 7, 8, 9.

8. He is to be examined and approved by those by whom he is to be ordained, 1 Tim. 3. 7. 10 and 5. 22.

9. No man is to be ordained a minister for a particular Congregation, if they of that Congregation can thew just cause of exception against him, 1 Tim. 3. 2. Tit. 1. 7.

10. Preaching Presbyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the imposition of hands doth appertain, for these Congregations within their bounds respectively, 1 Tim. 4. 14.

11. In extraordinary cases, something extraordinary may be done, until a settled order may be had, yet keeping as near as possible may be to the rule, 2 Chr. 19. 34, 35, 36. 3 Chr. 30. 2, 3, 4, 5.

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12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

The Directory for Ordination of Ministers.

IT being manifest by the Word of God, that no man ought to take upon him the Office of a Minister of the Gospel, until he be lawfully called and ordained thereunto: and that the work of Ordination is to be performed with all due care, wisdom, gravity, solemnity, we humbly tender these directions as requisite to be observed.

1. He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place, must address himself to the Presbytery, and bring with him a Testimonial of his taking the Covenant of the three Kingdoms, of his diligence and Proficiency in his Studies; What degrees he hath taken in the University, and what hath been the time of his abode there; and withal of his age, which is to be 24. years, but especially of his life and conversation.

2. Which being considered by the Presbytery they are to proceed, to enquire touching the Grace of God in him, and whether he be of such holiness of life as is requisite in a Minister of the Gospel, and to examine him touching his learning and sufficiency, and touching the evidences of his Calling to the holy Ministry, and in particular his fair and direct Calling to that place.

The Rules for Examination are these.

1. That the party examined be dealt withall in a brotherly way, with mildness of spirit, and with special respect to the gravity, modesty, and quality of every one.

2. He shall be examined touching his skill in the Original Tongues, and his tryal to be made by reading the Hebrew and Greek Testaments, and rendring some portion of some into Latin; and if he be defective in them, enquiry shall be made the more strickly after his other Learning, and whether he hath skill in Logick and Philosophy.

3. What Authors in Divinity he hath read, and is best acquainted with, and triall shall be made in his knowledge of the grounds of Religion, and ability to defend the Orthodox Doctrine contained in them, against all unsound and erroneous opinions, especially these of the present age; of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him in cases of Conscience, and in the Cronology of the Scripture, and the Ecclesiastical History.

4. If he hath not before preached in publique, with approbation of such as are able to judge, he shall, at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.

5. He shall also, within a competent time, frame a discourse in Latin upon such a common place or Controversie in Divinity as shall be assigned him, and exhibit to the Presbytery such Theses as express the sum thereof, and maintain a Dispute upon them.

6. He shall preach before the people, the Presbytery, or some of the Ministers of the Word appointed by them, being present.

7. The proportion of his gifts, in relation to the place unto which he is called, shall be considered.

8. Beside the trial of his gifts in Preaching, he shall undergo an examination in the premises two several dayes, and more if the Presbytery shall judge it necessary.

9. And as for him that hath been formerly ordained a Minister, and is to be removed to another Charge, he shall bring a Testimonial of his Ordination, and of his abilities and Conversation, whereupon his fitness for that place shall be tryed by his Preaching there, (if it shall be judged necessary) by a further examination of him.

3. In all which he being approved, he is to be sent to the Church where is to serve, there to preach three several dayes, & to converse with the people, that they may have tryal of his gifts for their edification, and may have time and occasion to enquire into, and the better to know his life and conversation.

4. In the last of these three dayes, appointed for the tryal of his gifts in preaching, there shall be sent from the Presbytery to the Congregation, a publick intimation in writing, which shall be publickly read before the people; and after affixed to the Church door, to signifie, that such a day a competent number of the members of that Congregation nominated by themselves, shall appear before the Presbytery, to give their consent and approbation to such a man to be their Minister, or otherwise to put it in with all Christian discretion and meekness, what exceptions they have against him, and if upon the day appointed there be no just exception against him, but the people give their consent, then the Presbytery shall proceed to Ordination.

5. Upon the day appointed for Ordination; which is to be performed in that Church, where he that is to be ordained is to serve; a solemn Fast shall be kept by the Congregation, that they may the more earnestly joyn in Prayer for a blessing upon the Ordinance of Christ, and the labours of his Servant for their good. The Presbytery shall come to the place or at least three or four Ministers of the Word shall be sent thither from the Presbytery; of which one appointed by the Presbytery, shall preach to the People, concerning the Office and duty of Ministers of Christ, and how the people ought to receive them for their work sake.

6. After the Sermon, the Minister who hath preached, shall in the face of the Congregation demand of him who is now to be ordained concerning his faith in Christ Jesus, and his perswasion of the truth of the Reformed Religion according to the Scripture; His sincere intentions and ends in desiring to enter into this Calling; His diligence in Praying, Reading, Meditation, Preaching, Ministering the Sacraments, Discipline and doing all ministerial Duties towards his Charge; His Zeal and Faithfulness in maintaining the Truth of the Gospel, and Unity of the Church against Error and Schism; His care that himself and his Family may be unblameable and Examples to the Flock; His willingness and humility in meekness of Spirit, to submit unto the admonitions of his Brethren, and Discipline of the Church; And his resolution to continue in his duty against all trouble and persecution.

7. In all which having declared himself, profess'd his willingness, and promised his endeavours by the help of God; The Minister likewise shall demand of the people, concerning their willingness to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintain, encourage and assist him in all the parts of his office.

Which being mutually promised by the people the Presbytery, or the Ministers sent from them for Ordination, shall solemnly set him apart to the Office and work of the Ministry, by laying their hands on him, which is to be accompanied with a short Prayer or Blessing, to this effect.

8. Thankfully acknowledging the great mercy of God, in sending Jesus Christ for the redemption of his people, and for his ascension to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to Men, Apostles, Evangelists, Prophets, Pastors and Teachers, for the gathering and building up of his Church, and for sitting and inclining this man to this great work, To intreat him to fit him with his holy Spirit, to give him (who in his name we thus set apart to this holy service) to fulfil the Work of his Ministry in all things, that he may both save himself and his people committed to his Charge.

9. This or the like form of Prayer and Blessing being ended, let the Minister who preached, briefly exhort him to consider of the greatness of his Office and Work, the danger of negligence both to himself and his people, the blessing which will accompany his faithfulness in this life, and that to come, and withall exhort the people to carry themselves

to him as to their Minister in the Lord, according to their solemn promise made before; and so by Prayer commending both him and his Flock to the Grace of God, after singing of a Psalm, let the Assembly be dismissed with a Blessing.

If a Minister be designed to a Congregation, who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the Church of England, which we hold for substance to be valid, and not to be disclaimed by any who have received it; Then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in case any Person already ordained Minister in Scotland, or in any other reformed Church, be designed to a Congregation in England, he is to bring from the Church to that Presbytery here, within which that Congregation is, a sufficient testimonial of his Ordination, of his life and conversation while he lived with them, and of the causes of his removal; And to undergo such a tryal of his fitness and sufficiency, and to have the same course held with him, in other particulars, as is set down in the rule immediately going before touching Examination and Admission.

12. That Records be carefully kept in the several Presbyteries, of the names of the Persons ordained, with their testimonials, the time and place of their Ordination, of the Presbyters who did impose hands upon them, and of the charge to which they are appointed.

13. That no money or gift, of what kind soever, shall be received from the Person to be ordained, or from any on his behalf, for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary rules and course of Ordination in the ordinary way; That which concerns the extraordinary way, requisite to be now practised, followeth.

1. In these present exigencies, while we cannot have any Presbyteries formed up to their whole power and work, and that many Ministers are to be ordained for the service of the Armies and Navy, and too many Congregations where there is no Minister at all, and where (by reason of the publick troubles) the people cannot either themselves enquire out and finde out one who may be a faithful Minister for them, or have any with safety sent unto them for such a solemn tryal as was before mentioned in the ordinary Rules, especially when there can be no Presbytery neer unto them, to whom they may address themselves, or which may come or send to them a fit man to be ordained in that Congregation, and for that people; And yet notwithstanding, it is requisite that Ministers be ordained for them, by some; who being set apart themselves for the work of the Ministry, have power to joyn in the setting apart of others, who are found fit and worthy. In those cases, until by Gods blessing the aforesaid difficulties may be in some good measure removed, let some godly Minister in or about the City of London, be designed by publick authority; who being associated, may ordain Ministers for the City, and the Vicinity, keeping as neer to the ordinary Rules forementioned, as possible they may; And let this association be for no other intent or purpose, but only for the work of Ordination.

2. Let the like association be made by the same authority in great Towns, and the neighbouring Parishes in the several Counties which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen or appointed for the service of the Armies or Navy be ordained, as aforesaid, by the associated Ministers of London, or some others in the country;

[]
4. Let them do the like, when any man shall duly and lawfully be recommended to them for the Ministry of the Congregation, who cannot enjoy liberty to have a tryal of his parts and abilities, and desire the help of such Ministers so associated, for the better furnishing of them with such a Person, as by them shall be judged fit for the service of that Church and People.

The STATIONER to the Reader.

THe good acceptance, that the Confession of Faith, And Catechismes with Scriptures at large hath found, hath encouraged me to have them again revised, and to procure the Emphasis of the Scriptures to be printed in a different Character, that thou mayest see the reason why the texts are inserted.

As also by advice of some Ministers in the City, there is annexed that form of Church Government, with Scriptures at large, which we find at the end of the little volume, of the Confession, and Catechismes printed by the Company of Stationers.

F I N I S.

THose Ministers in the City (expressed at the foot of the fore-going page) that desired this form to be annexed, with Scriptures at large, for the good of Families, were some of those whose names are subscribed to the Epistle of the *Presbyterian* judgement.

WHereas there is a report raised and fomented by divers persons, as if the *Presbyterian* Government was established only for three years and no more, which three years being expired, they suppose that Establishment is now out of date: and this as some are obliged to suggest by their interest, so others through their inadvertency receive: 'Twas thought fit to disabuse the Nation, to give them to understand, and they are hereby desired to take notice, that the *Presbyterian* Government is that Church Government which is established by the Law of the Land, as no man can either deny or doubt, who knows that though there was an Ordinance about 1645. for the setting of this Government only for three years, unlesse the Houses thought fit to order otherwise; yet it pleased the two Houses the Lords and Commons assembled in Parliament, *Die Martis Aug: 29. 1648.* to order and ordaine this forme of Church-Government to be used in the Churches of England and Ireland, without limitation of time for it's duration; beginning thus;

Be it Ordered and Ordained by the Lords and Commons in Parliament assembled, and by authority of the same; That all Parishes and places whatsoever within the Kingdom of England and dominion of Wales (as well priviledged places and exempt Jurisdictions, as others) be brought under the Government of Congregational, Classical, Provincial, and National Assemblies, Provided that the Chapels or places in the Houses of the King and his Children, and the Chapels or places in the Houses of the Peers of this Realm, shall continue free for their exercise of divine duties to be performed according to the Directory, and not otherwise, &c.

Where you may read the full extent of the *Presbyterian* Government, as 'tis appointed to continue, with Rules about Ordination of Ministers, Examination, Censures, Suspension, and Excommunication, in their Classical Assemblies; as you have it recited and reprinted at large, in the great new Book of Statutes (Chap. 118. of Ordinances, 1648. Pag. 165. 166. &c.) being called in the title page, *A Collection of Acts and Ordinances of General use* (for in his Preface he writes that he omits all such as were only Temporary and already Expired) as a Continuation of *Poltons* Collections or Statutes, by *Henry Scobell* Esquire, Clarke of the Parliament and Council, who writes that he publish'd these Acts and Ordinances in his Book by special Order of Parliament. Printed by the Printers to his Highnes this present year 1658.

A T A B L E

A T A B L E

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substance of the *shorter* is comprehended

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